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Wartburg Lesson Helps
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Intermediate Department



Wartburg Lesson Helps For Lutheran Sunday Schools

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VOLUME ONE



Chicago
Wartburg Pub. House
1914

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Preface to the First German Edition of the Wartburg Lesson Helps.

IT is a sacred trust of the Church of God to provide Christian training for the young growing up within her midst. That the regular parish school, which includes all the children of a parish between the ages of six and thirteen, is one of the most eminent means for such training requires no proof for the intelligent man. But the number of regular parish schools is rapidly decreasing, and in many places they can not be maintained at all. And even those parish schools which, despite the employment of regular teachers, include only a part of the children of school age, are rather decreasing than increasing in number. This is due in a measure to the fault of the Church, in a measure to other factors. What then is to become of the young? How are they to receive religious training, especially since the home, the primary institution of instruction, so often fails?

Our Synod, at its last general assembly, passed the following resolution: "We take it to be our duty, even today, to establish, maintain, and cultivate parish schools wherever local conditions permit, and therefore also to continue the training of parochial teachers," (Report, Waverly, 1910, page 16). Let us bear this in mind and faithfully carry it into practice. Real endeavor and honest co-operation will improve many schools now existing and also establish new ones.—But what of those parishes where local conditions make the establishment or maintenance of regular parish schools impossible? What is to become of those children? Shall they be left to themselves and in the end be trimmed and drilled for confirmation by a few months of cramming? Where a remnant of a parish school still exists, shall the children outside of the school but still a part of the Church, remain entirely untaught? This would mean the decline of our Church and also preclude our right to call ourselves Lutheran,

for Lutheran Church and the faithful Christian training of the young are one and inseparable.

Therefore the report of the above mentioned general assembly of our Synod continues: "But because we can not fail to see the fact, that in many instances the establishment of a regular parish school (and, let us add, even a parish school of modest capacity) is impossible, we recommend the establishment of Sunday, Saturday, summer, and confirmation schools. These schools, even where they co-operate, will not, of course, achieve the results which a regular parish school with regular teachers should achieve, but they make possible that measure of religious instruction, which in the interest of our children and the future of the Church, we must demand. Furthermore, in one or the other form, they are feasible, where a regular parish school can no longer be successfully established or maintained." If conscientiously carried out this serious and well founded recommendation will become a great blessing to the young of our Church and thereby to the Church itself. Of course, these above mentioned Sunday, Saturday, summer, confirmation schools must co-operate with each other. As soon as one or the other of them is omitted, and the work is limited either to the confirmation school, or the Saturday school, or even only to Sunday school, the result will be a partial or a complete failure. Moreover they must be conducted systematically and to the purpose. Perhaps nowhere has there been more aimless and insystematic work done than in the Sunday school.

The primary purpose of the "Wartburg Lesson Helps" is to serve the Sunday school and here to aid in realizing a more systematic work. They can also be used with success in Saturday or summer schools, and in some instances also in confirmation schools.

The Sunday school comprises **three** distinct grades or courses. 1) Beginners, from five to seven years of age. They have not as yet attended Saturday or summer school

and are unable to read. No regular lesson can be assigned them. They must be entertained rather than instructed, yet so entertained that they are led into the understanding of religious fundamentals, and the new life implanted by Baptism is nourished and made to become active. 2) Children from eight to thirteen. This course is subdivided into three grades of two years each: Primary, Intermediate, and Senior. Here real instruction is in place, gradually leading upward to self-activity. Lessons are assigned and solved. Knowledge, feeling, and will in their gradual development must be set in motion. The formation of judgment must be cultivated more and more, and firm convictions and clear decisions invited. 3) Children from fourteen to sixteen years, the confirmands (unless these are still in the second grade of the senior course) and above all the confirmed. These latter can only then become members of a young people's society where this is conducted in two sections. The Sunday school is the proper place for them to receive their further care and advancement. The idea that religious education ceases with confirmation can not be too much combatted where current with pastors or lay-members. The training has here reached a significant point, a preliminary but not the final goal.

In accordance with the above, the Wartburg Lesson Helps offer a three-fold course of study. The **First Course** includes short Bible verses, stanzas from hymns, and stories, which, together with the accompanying illustrations, should make it possible to attain to the above mentioned end. The printed Lesson Helps are, of course, given to the children but rather for the use of parents during the week, at least on the Saturday previous, to rehearse the verses or stories with their children, than as a textbook in the full sense of the word. The gift to understand and to deal with little ones, and to some extent the talent of story telling is an indispensable prerequisite for teachers of this grade.

The **Second Course** is the real center of gravity in a

Lutheran Sunday school. Together with the different schools mentioned before, it is to aid in making towards the best possible substitute for the regular parish school. It covers a period of six years and consists of three grades, each covering two years of work. The chief subject matter for instruction is Bible history. The text used by the printed Lesson Helps is adapted to the ability of the different classes and advances from a liberal treatment of the Bible text to an ever increasing adherence to the same. Selections from the catechism, Bible verses, and hymns, increasing from grade to grade, aim to supplement the Bible stories but are in no wise to be looked upon as of secondary importance. The independent instruction in catechism is excluded from this course, if for no other reasons, because of the lack of efficient teachers. Inasmuch as the parts of the catechism, the Bible verses, and hymns are not merely additions but form an integral part of each Bible story, much is gained in understanding them. The frequent repetition of the same matter, and the recitation of the catechism in unison each Sunday, tend to fix the text more and more firmly in the minds of the pupils, making it part and parcel of their inner life and consciousness. The complete catechism is added as an appendix to each section of the Lesson Helps, in order that it might be learned as a whole. Thus also the Bible verses recur not only within the scope of each grade but also the next higher grade, for the one purpose of assuring perfect assimilation by the pupil.

Because the five chief parts of the catechism have been added to the primary grade does not mean that in this grade all of the parts should be committed to memory. The first two parts and the biblical text of the other three should be considered sufficient. The five chief parts have been added merely to meet special conditions.

The aim fixed for the second course—not only a committing to memory of the more important Bible stories, the catechism text, and auxiliary matter, but the actual religious

training of the children, bringing their whole inner life under its influence—can be fully realized only then when the leader of the Sunday school himself relates the lesson of the day clearly and vividly to all three grades—the first and third grade also giving quiet attention—bringing out the fundamental thoughts of the lesson, and doing so best by using the memory matter given with each lesson. Where this is impossible, the Lesson Helps by no means become useless, but interest will be less aroused, and the imagination, feeling, and will of the children will not receive so lasting a benefit. In this connection, as also with reference to the general principles underlying the Wartburg Lesson Helps, we call attention to the detailed article in "Kirchliche Zeitschrift" volume 1911, April and May number. But, if the leader of the Sunday school is to relate the story of the day to all grades of the second course alike (better still, to the whole school) then all grades of the second course must have the same lesson, and this must advance in concentric cycles from the easy to the difficult. The present danger in this—to demand too much of the first grade, and too little of the third grade—has, in our judgment, been reduced to a minimum in the Wartburg Lesson Helps, because no story has been admitted without some phases which in their first principles may be understood by the first grade, and which make it possible to lead the third grade all the deeper into the doctrinal value of the individual story. We do not in the least minimize the weakness of this plan, resting as it does upon a course of subject matter in concentric cycles, and would be the first to discard such a course of instruction for parish schools, but for the Sunday school with usually but one efficient teacher, and especially under our conditions, we deem the dependance upon a plan of instruction such as this as necessary. Its faults are more than neutralized by the gain which the pupils have in going over each lesson three times, thus getting a lasting hold upon the stories.

Each course is supplied with questions for review, to be used as a basis for repetition the following Sunday. These questions also include the matter for memorizing, thus aiding the better understanding of this and bringing it into the proper service of the great purpose of training. The sentences in parenthesis aim to help the untrained teacher to give to the review something of the character of a real catechetical conversation. For this reason they often lead on and prepare for the next question, or they seek to influence the inner life of the pupil; now and then they are placed to aid the inexperienced teacher in finding the right answer himself, thus saving the publication of special teachers' editions with printed answers. In formulating the questions the guiding consideration has been the very limited vocabulary of children rather than the attempt to comply with all the requirements of traditional catechetics. Since the questions of the next higher grade often presuppose the lessons previously learned (for example, second course, first book, page 28), it will be expedient at times, when the Lesson Helps of the second and third course are **first introduced**, orally to supplement here and there; this only then, however, where Bible history has not been given proper attention in Sunday schools.

Special mention should be made of the **Sundays for review**. Their order may be changed, but under no condition should they be omitted if lasting results are desired. At Christmas and Easter time they come relatively early, partly to make room for the festal stories in case Sunday school is omitted on the festal days, partly because the lesson preceding the festival, especially that for Good Friday, is almost too copious for one Sunday and yet should not be divided.

The **illustrations** have been selected with special care. A series of large pictures for the use of the leader in relating the lesson story to the whole Sunday school is in preparation.

Just a few remarks as to the Lesson Helps of the grades themselves. The two books of the primary department partake more of the nature of text books than the one for beginners, but they are so in less degree than those for the intermediate and junior department. For the primary department even the ability to read fluently is often lacking, so that the teacher will be forced to read or tell the story himself to the class. Furthermore, to expect the pupils of this grade to memorize the Bible verses and stanzas at home without aid would be a mistake. The memorizing of these should rather be done in Sunday school by reading them for the children and letting the children repeat them singly and in unison, the teacher inserting questions to make clear the meaning of this or that word. Normally developed children will retain the most important parts of the lesson story from hearing it in class, thus leaving for the home only the work of refreshing the memory. In the intermediate and junior departments finally the Lesson Helps gradually assume the place of real text books, though mostly with reference to the matter to be memorized rather than the Bible story. The lesson stories, however, should be read repeatedly during class under supervision of the teacher and also independently at home. Thus by reviewing the lesson on the following Sunday, by means of the questions for review, the children will come into full possession of the lesson. In the Saturday school the questions may profitably be answered in writing.

The **Third Course** finally leads into Holy Scriptures and the history of the Church.

The Wartburg Lesson Helps may be used without the institution of a weekly teachers' meeting, but to the conscientious leader of a Sunday school it will come to be desirable, perhaps even necessary, to meet with his teachers, at least once a month, to talk over the lessons and receive reports as to the method of instruction, attendance, and

work of the individual pupils, so that when necessary he may lend timely aid.

Regarding the way of conducting the Sunday school we refer to the "Order of Service for the Sunday School" found appended to each part of the Lesson Helps.

The Wartburg Lesson Helps represent the result of many years of practical experience in Sunday school work as well as of careful study of the same. May God bless them.

M. REU.

Dubuque, Iowa, September, 1911.

Preface to the English Edition.

THESE Wartburg Lesson Helps, the English edition of "Wartburg Lehrmittel," are put on the market to meet the ever growing demand for English textbooks in our Sunday schools. From the time that the preparation of suitable German textbooks was undertaken, the committee in charge had the publication of a parallel edition in the English language under serious consideration. In fact the first steps to realize this purpose were taken soon after. A sub-committee, consisting of Rector H. Fritschel, of Milwaukee, and the Rev. O. J. Wilke, of Madison, Wis., together with the undersigned as chairman, was appointed to take charge of the work, and the services of competent translators were secured, the final editing to be in the hands of the sub-committee. The matter was submitted to the Synod in session at Oshkosh, which resolved to publish an English edition at once. (See report of Oshkosh, page 110, section 3.) Accordingly the work was prosecuted with vigor, with the results as here presented.—The "Junior Department" was prepared by the Rev. C. G. Prottengeier, of Saginaw, Mich., the "Intermediate Department" by the Rev. H. Brueckner, of Iowa City, Iowa, and the "Primary Department" by the Rev. H. Mueller, of Athol, Kansas, while the Rev. Otto Proehl, of Pittsburgh, Pa., has kindly consented to prepare the English edition of "For Beginners."

The committee feels constrained at this place to express its sincere appreciation of the work of the translators, each of whom is a busy pastor, actively engaged in regular parish work, and each of whom shouldered this additional burden as a labor of love, love for the Master and His little ones.

May these Lesson Helps under divine guidance accomplish the purpose for which they are sent forth and prove a blessing for the Church and its children.

EMIL H. RAUSCH.

Waverly, Iowa, November 2, 1914.

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Lesson for the First Sunday in Advent.

1. How God Created the World.

In the beginning God created the heaven and the earth. But the earth was waste and void, and darkness was upon the face of the deep. Then God said, "Let there be light," and there was light. This happened on the first day.—On



the **second** day God said, "Let there be a firmament in the midst of the waters;" and it was so, and God called the firmament heaven.—On the **third** day God said, "Let the waters be gathered into one place, and let the dry land appear." It was so, and God called the dry land earth and the gathering of the waters He called seas. And God let the earth bring forth grass, herbs, and trees bearing fruit.—On the **fourth** day God said, "Let there be lights in the firmament, that they may shine upon the earth day and night."

And it was so; God made a greater light to rule the day, and a lesser light to rule the night; He also made the stars.—On the **fifth** day God said, “Let the waters be filled with fishes and other creatures, and let the birds fly under the firmament of heaven.” And it was so—On the **sixth** day God said, “Let the earth bring forth cattle and all kinds of beasts and creeping things.” And it was so. At last God said, “Let us make man in our image, after our likeness, to rule over everything on the earth.” So **God created man in His own image, in the image of God created He him.** He formed man’s body out of the dust of the earth and breathed a soul into him, so that he became a living creature. The first man’s name was **Ādām.**

And God saw everything He had made, and behold, it was very good.—On the **seventh** day God rested from all His work, and He blessed the seventh day and sanctified it.

* * *

BIBLE VERSES: O Lord, how manifold are Thy works!
In wisdom hast Thou made them all; and the earth is
full of Thy riches.

Our God is in heaven; He hath done whatever He hath pleased.—He spake and it was done; He commanded and it stood fast.

CATECHISM: First Article: I believe in God, the Father Almighty, Maker of heaven and earth.—What is meant by this?—I believe that God has made me, together with all creatures; that He has given and still preserves to me my body and soul, eyes, ears, and all my members, my reason and all my senses.

HYMN: Awake, my heart, rejoice, and sing,
To the Creator praises bring;
The Giver of all gifts is He,
And from all danger shieldeth thee.

Questions for Review: 1. Who created the beautiful world?—2. What did God create in the beginning?—3. How was

the earth at that time?—4. In how many days did God complete the world?—5. What did God create on the first day?—6. What did God say on the second day?—7. What did God say on the third day?—8. What did God cause the earth to bring forth on the third day?—9. On the fourth day, what did God make to shine above us?—10. With what did God fill the waters on the fifth day?—11. What creatures did He make to fly about in the air?—12. What animals did God create on the sixth day?—13. Whom did He make last?—14. In whose image did God make man?—15. Of what did God form man's body?—16. What did He breathe into him?—17. What was the first man's name?—18. How was everything that God had made?—19. What did God do on the seventh day?—20. What Bible verse tells us that God can create anything He pleases by His word?—21. What Bible verse speaks of God's works as being manifold?—22. Where, in the catechism, do you state that God also made you?—23. With what words do you state this?—24. What should we render unto God because He created the world and us also?—25. What hymn teaches us this?

Lesson for the Second Sunday in Advent.

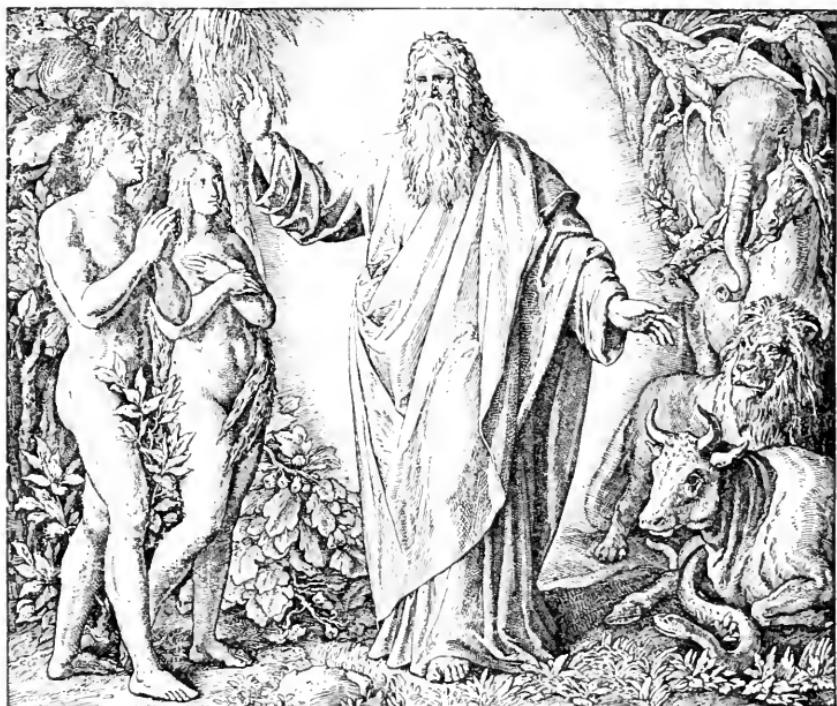
2. How God Made Man Happy.

God planted a garden in the land of Ē'dēn, and He made all kinds of trees to grow therein. They were pleasant to the sight and their fruit was good for food. The garden was called **Paradise**. God took man and put him into the garden. Man was told that he might eat of the fruit which grew on the trees. God also told him to dress the garden and keep it. Furthermore, God put into the garden the different animals of the field, as well as the various birds of the air, and man gave to each its name.

Since Ād'ām was still alone, God said, "It is not good that the man should be alone; I will make him an helpmeet." And God made a woman whose name was Ēve, and gave her to Ād'ām as his wife. Thus Ād'ām and Ēve lived together in Paradise. And God blessed them and said, "**Be fruitful and multiply, and replenish the earth and subdue it, and have dominion over it.**" In the cool of the day,

toward evening, God Himself walked in the garden and talked with Ad'ām and Ēve.

In the midst of the garden, God had planted the tree of the knowledge of good and evil. And God commanded man, saying, "Of every tree in the garden thou mayest eat; but of the tree of the knowledge of good and evil, thou



shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

* * *

BIBLE VERSES: The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul.

We love Him because He first loved us.—This is love to God, that we keep His commandments, and His commandments are not grievous.

CATECHISM: Our Father who art in heaven.

HYMN: Guided by His gentle staff
Where the sunny pastures laugh,
I go in and out and feed,
Lacking nothing that I need.
When I thirst, my feet He brings
To the fresh and living springs.

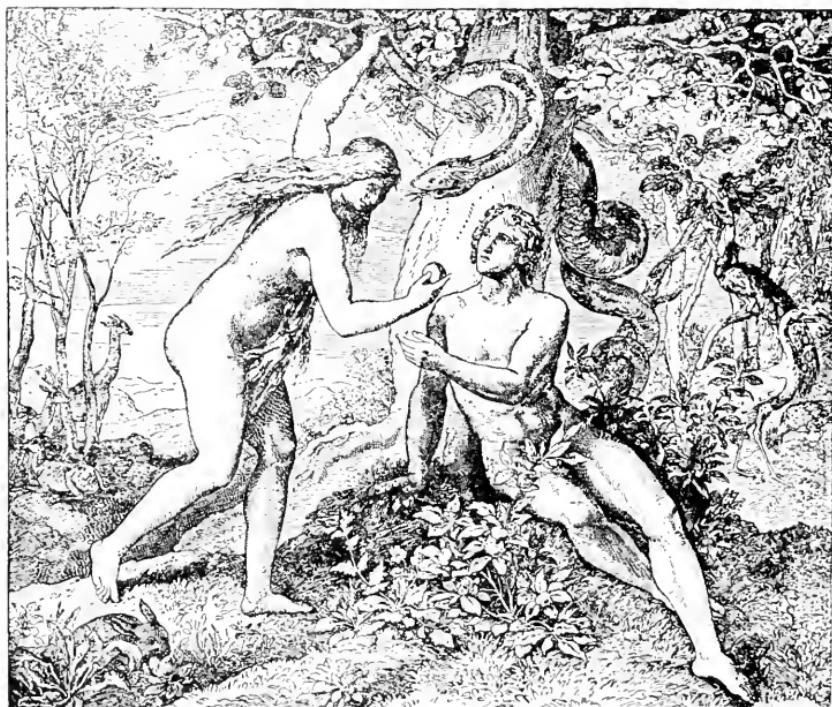
Questions for Review: 1. What did God plant?—2. Where did He plant it?—3. What did God make to grow in the garden?—4. What was the garden called?—5. Whom did God put into the garden?—6. What was Adam told to eat?—7. What did God order him to do with the garden?—8. What kind of creatures did God put into the garden?—9. What did Adam give to the animals of the field and the birds of the air?—10. What did God say because Adam was still alone?—11. Whom did God create for Adam?—12. What was the woman's name?—13. What did God then do with Adam and Eve?—14. What did He say to them?—15. What different tasks did God thus assign to man?—16. Who sometimes came into the garden in the cool of the day to be with Adam and Eve?—17. At each time, how did God associate with man?—18. What tree had God planted in the middle of the garden?—19. What were Adam and Eve allowed to do with the fruit of the trees?—20. Of what tree only were they told not to eat?—21. What was to happen to them if they ate of this tree?—22. Just in what words did God tell them so?—23. By making them so happy in Paradise, God showed His love to Adam and Eve; what, therefore, ought they to have shown Him in return?—24. In what Bible verse do we say that God's love prompts us to love Him?—25. How should Adam and Eve have shown their love to God?—26. What Bible verse teaches us this?—27. Whereby did God also become our Father?—28. How may we, therefore, address God when we pray to Him?—29. If God is our true Father, what will He want to give us?—30. In what Bible verse is it said that God provides for us and that we shall not want?—31. In what hymn do you also confess that God feeds you, and that you lack nothing?

Lesson for the Third Sunday in Advent.

3. How Man Sinned.

Ad'ām and Ēve lived in Paradise, and were very happy. They loved God and kept His commandment.

The serpent, however, was more subtil than any beast of the field, and it said to the woman, "Did God really say you should not eat of every tree in the garden?" The woman answered and said to the serpent, "We may eat of the fruit of the trees in the garden, but of the fruit of the tree in the midst of the garden God has said, 'ye shall not eat of it, neither shall ye touch it, lest ye die'." The serpent then lied to the woman and said, "Ye shall surely



not die, but in the day ye eat thereof your eyes shall be opened, and ye shall be like God, knowing good and evil. God knows this well enough, but He is envious and does not want you to be made wise; therefore He has forbidden you to eat of the fruit of the tree."

When the woman heard this, she looked at the tree and thought it was pleasant to the eyes, and its fruit to be desired to make one wise. So she took of the fruit and ate; she

9

also gave her husband of the fruit, and he did eat. Thus they had both disobeyed God's commandment, and the first sin had been committed.

* * *

BIBLE VERSES: Resist the devil, and he will flee from you.—Each man is tempted when he is drawn away of his own lust, and enticed.

My son, if sinners entice thee, consent thou not.

CATECHISM: Sixth Petition: Lead us not into temptation.

HYMN: O guard us, Lord, this present day,
And let no evil cross our way.
Cleanse well our hearts from guilt and sin;
Make us obedient within.

Questions for Review: 1. What commandment had God given to Adam and Eve?—2. Of what tree, therefore, were they not to eat?—3. What was to happen to them if they did eat of it?—4. At first, what did Adam and Eve do with God's commandment?—5. How were they as long as they kept it?—6. Who tempted them to disobey God?—7. Who was it that talked through the serpent?—8. What did the serpent ask Eve?—9. What did the woman answer?—10. What, then, did the woman still remember very well?—11. (The serpent had, consequently, to try another way to accomplish his purpose.) So what did it do now?—12. What lie did it tell?—13. What did the serpent say would not happen if Adam and Eve ate of the forbidden fruit?—14. What would happen instead?—15. So the serpent said just the opposite of what who had said?—16. And what did the serpent add?—17. Even now, whom should Eve have believed more than the serpent?—18. But whom did she believe more?—19. For, what did she do when she heard the words of the serpent?—20. What did she think of the tree?—21. How did the fruit of the tree seem to her?—22. Yes, she also believed that by eating of the fruit she would be like whom?—23. And like whom did she indeed want to be?—24. So what did she finally do?—25. To whom did she also give of the fruit?—26. And what did Adam do with the fruit?—27. Did Adam and Eve become like God by eating of the fruit of the forbidden tree?—28. What had they done with God's commandment by eating of the forbidden fruit?—29. What had they thus committed?—29. (Instead of becoming wise like God, they had to suffer God's punishment for their sin; the serpent had belied and betrayed Adam and Eve.) Who was it, however, that spoke through the serpent?—31. Does

the devil even now try to tempt us to commit sin?—32. What Bible verse tells you to resist the devil?—33. (The devil no longer speaks to man through a serpent, but through bad people.) What Bible verse tells you not to consent to sin when the devil tempts you through sinners?—34. What Bible verse states that the devil also tempts you through the evil thoughts in your own heart?—35. (O, we are in great danger of falling into sin, like Adam and Eve.) How, therefore, do we pray in the sixth petition of the Lord's Prayer?—36. (In this petition we wish to say to God, "Let us, if possible, not enter into temptation, but if we must be tempted, let us not fall, as Adam and Eve did".) What hymn is a prayer to God for protection against all evil, including temptation?

Lesson for the Fourth Sunday in Advent.

4. Through Sin Man Was Lost and Condemned.

Ād'ām and Ēve had scarcely eaten of the forbidden fruit, when they also knew how great a sin they had committed, and they felt ashamed in the presence of each other. When evening had come, they heard the voice of God, who was walking in the garden, and they quickly hid themselves among the trees. But the Lord God called Ād'ām, saying, "Where art thou?" Ād'ām answered, "I heard Thy voice in the garden, and being afraid, I hid myself." Then God said to him, "Hast thou not eaten of the tree whereof I commanded thee not to eat?" Ād'ām replied, "The woman whom Thou gavest to be with me, gave me of the tree, and I did eat." God therefore said to the woman, "What is this that thou hast done?" The woman answered, "The serpent beguiled me, and I did eat."

Then the Lord God said to the serpent, "Because thou hast done this, thou art cursed above every beast of the field. **I will put enmity between thee and the woman, and between thy seed (= descendants) and her seed; it shall bruise thy head, and thou shalt bruise his heel.**"—And to the woman God said, "I will greatly multiply thy sorrow, and thy husband shall rule over thee." God also said to Ād'ām, "Cursed be the ground for thy sake; thorns and thistles shall

it bring forth to thee; in the sweat of thy brow shalt thou eat bread, till thou return to the dust out of which thou wast taken."

God then drove Ād'ām and Ève out of Paradise, and placed before it an angel with a flaming sword, who kept them from returning to the garden.



BIBLE VERSES: God will render to every man according to his deeds.

Thou art not a God that has pleasure in wickedness; neither shall evil dwell with Thee.

CATECHISM: "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep My commandments."

HYMN: Though great our sins and sore our woes.
 His grace much more aboundeth;
 His helping love no limit knows,
 Our utmost need it soundeth.
 Our kind and faithful Shepherd He,
 Who shall at last set Israel free
 From all their sin and sorrow.

Questions for Review: 1. What did Adam and Eve know at once after they had eaten of the forbidden fruit?—2. How did they feel in the presence of each other?—3. What did they hear in the evening of that unhappy day?—4. What had they most likely done in former days when God came into the garden?—5. But what did they do this time?—6. Why did they hide themselves?—7. What did they know that God would have to do with them because they had sinned?—8. But can anyone hide from God and His punishment?—9. (No, God finds the sinner everywhere.) What did God here do to make Adam and Eve come before Him?—10. (Then Adam had to come out of his hiding-place.) But when he stood before God, what answer did he give Him?—11. What should Adam have confessed instead?—12. Since Adam had not confessed his sin, who had to put him in mind of it?—13. What, therefore, did God say to him?—14. What did Adam reply?—15. He acknowledged his sin, as we see; but upon whom would he have put the blame?—16. Therefore, to whom did God at once address Himself?—17. What did He say to the woman?—18. What, however, would Eve also have done with her guilt?—19. For, what did she answer God?—20. To whom did God then speak?—21. Did He stop to ask the serpent why it had beguiled the woman?—22. (No, He at once said to the serpent what punishment it would have to suffer.) For, what words did He address to the serpent?—23. Who was it that only used the serpent as a tool and spake through it?—24. What words, therefore, did God add to show that His punishment referred also to the devil?—25. (Yes, the devil had thought that because he had made man commit sin, he would keep him in his power forever; but God gave him to understand that some day he would lose his power over man.) What judgment did God pass upon the woman?—26. And what did He say to Adam?—27. What then, should be cursed for Adam's sake, since he had committed sin?—28. What was the cursed ground to bring forth to him?—29. How was Adam now to eat his bread?—30. (Yes, the work which he had found easy and agreeable, was henceforth to be hard and trying.) And finally, what was to happen to man?—31. (Yes, he was to die; for when man dies and is laid into the grave, his body becomes as the dust of the earth.)

And why must all people suffer death?—32. What did God at last do with Adam and Eve, after He had passed judgment upon them?—33. Whom did God place before the garden as watchman?—34. What was he to keep Adam and Eve from doing?—35. (Thus Adam and Eve, once happy children of God, had become lost and condemned creatures. How severely God punished them! He still punishes sin severely, because He despises it.) In what Bible verse do we learn that God takes no pleasure in sin or iniquity?—36. In what Bible verse did you learn that God will render unto everyone according to his deeds?—37. Where does the catechism speak of God as One who punishes sin?—38. Which are the words of the conclusion to the ten commandments?—39. (Hence, in our whole life we must guard against nothing so much as against sin. Yet in the severe judgment which God pronounced upon the serpent and the devil was contained a most comforting promise for Adam and Eve.) For, what words did God address to the serpent and to him who used it as a tool?—40. Who was to be free again after the serpent's head had been bruised, that is, after the devil had been bereft of his power?— 41. Who took away from the devil his power over man, and once more opened to us the gates of Paradise?—42. (So the words God addressed to the serpent, contained the first promise referring to our Savior Jesus Christ. That puts us in mind of the following hymn: "Though great our sins and sore our woes, etc.") Recite this verse!

Lesson for the Festival of Christmas.

5. The Savior Came Into the World.

At the time when the Jewish people belonged to the great Rō'man empire, Cae'sar Au gūs'tus, who lived in the city of Rōme, sent forth a decree that all the people of his mighty empire should be counted and taxed. In this way he would learn how many people lived within his vast empire, how old they were, and how much property they owned. So like many other people, the Jews, too, had to be taxed, and for this purpose everyone went to his own town. Thus Jō'seph and Mā'ry, his wife, also went from Náz'ā rēth to Běth'lě hěm, the city of Dā'víd, because he belonged to the family and house of Dā'víd. They went there to be taxed, according to Cae'sar's decree. And while

they were in Běth'lě hěm, Mā'rý gave birth to her first son. She wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them at the inn.

Now, there were shepherds in the neighborhood of Běth'lě hěm, who stayed out in the field and watched their flocks by night. And, lo, an **angel of the Lord** suddenly stood before them, and the glory of the Lord shone round



about them, and they were much afraid. But the angel said to them, “Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of Dā'víd, a Savior, which is Christ the Lord. And this shall be a sign unto you: You shall find the babe wrapped in swaddling clothes, lying in a manger.” Hardly had the angel said this, when there were with him a great host of angels, all praising God and

saying, "Glory to God in the highest, and on earth peace, good will toward men."

After the angels had returned into heaven, the shepherds said one of another, "Let us now go to Běth'lě hém, and see the thing which has come to pass, and which the Lord has made known unto us." So they came with haste, and



found both Mā'ry and Jō'seph, and the babe lying in a manger. After they had seen the babe, they returned to their flocks, glorifying and praising God.

When the child was eight days old, they named it Jē'sus, which means Savior.

* * *

BIBLE VERSES: Behold what manner of love the Father has bestowed upon us, that we should be called children of God!

God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life.

CATECHISM: I believe, that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord.

HYMN: All praise, Lord Jesus Christ, to Thee,
Who condescendest man to be!

Of virgin mother born on earth,
The angels celebrate Thy birth.

Th' Eternal Father's only Son
Accepts a manger for His throne;
Arrayed in our poor flesh and blood,
Now comes to us th' eternal Good.

Questions for Review: 1. To what empire did the Jewish people at one time belong?—2. What was the name of the first Roman Caesar, who ruled over them?—3. What did this Caesar Augustus send forth?—4. What did he demand in this decree?—5. Why would he have all people in his empire counted and taxed?—6. Where did everyone in the land of the Jews go to be taxed?—7. Who also did this?—8. Where did Joseph live at that time?—9. Where did he go with Mary, his wife?—10. As whose city was Bethlehem known?—11. Why was it called the city of David?—12. And why did Joseph undertake to go so far as Bethlehem in order to be taxed there?—13. What happened while Mary and Joseph were in Bethlehem?—14. What did Mary do with the new-born child?—15. What is a manger?—16. Why did she lay the child in a manger?—17. To what class of people must Mary and Joseph have belonged, since they had but a manger in which to bed the new-born child?—18. But who made it known that this child, in spite of all its poverty, was truly great and wonderful?—19. To whom did the angel appear in that holy night?—20. What were the shepherds doing out in the field by night?—21. In the darkness of night, what shone round about the shepherds when the angel of the Lord approached them?—22. How did it make the shepherds feel when they saw the glory of the Lord shining round about them?—23. But what did the angel say to them, to drive away all fear?—24. Why, then, should the shepherds be happy and not afraid?—25. Where were they to find the new-born Savior?—26. Who, then, was the child in the manger?—27. (Yes, it was the Savior who had already been promised in Paradise and who was to bruise the head of the serpent, that is, take from the devil

his power. For this reason the angel called the child "Christ"; for that was the name which people used in speaking of the promised Savior.) And what happened after the angel had finished his message to the shepherds?—28. What did all the angels do?—29. With what particular words did they praise and glorify God?—30. What did the shepherds say to one another after the angels had returned to heaven?—31. And what did they then actually do?—32. Whom did they find in Bethlehem?—33. (O, how glad they must have been when they saw the Savior for whom they, with all pious Israelites, had been waiting so long!) What did they do, therefore, when they returned to their flocks?—34. And what must we likewise do?—35. Of what hymn are you here reminded?—36. We must praise and thank God all the more because we know that the child in the manger is not only Mary's son, but whose son also?—37. What words of the hymn in our lesson make mention of this fact?—38. And in what beautiful Bible verse have you learned that in the child which lay in the manger God gave us His Only-begotten, that is, His only Son?—39. What, therefore, do you also confess in the explanation to the second article?—40. For what purpose did God give us His Only-begotten Son, in this child of Bethlehem? Think of the Bible verse you recited a moment ago!—41. (Yes, for that purpose God gave us His Son; He did not want us to perish, or be lost. We, who were lost and condemned creatures, were to be made the children of God and have eternal life.) In what Bible verse did you learn that God, in the Christ-child, bestowed His Fatherly love upon us, and wants us to be called His children?—42. What, however, ought we to do because God so greatly loved us?—43. Do you remember the Bible verse that conveys this truth? You learned it but a short time ago.

The Sunday after Christmas.

Review Sunday.

The lessons 1—5 are thoroughly to be reviewed.

Lesson for the First Sunday after Epiphany.

6. The Child Jesus is Brought to the Temple.

When the child Jē'sus was six weeks old, His parents took Him to the temple in Jēru'sā lěm. They wished to present Him to the Lord and offer the sacrifice which the

Jewish law required of parents when their first son was born. Jō'seph and Mā'rý, being poor people, had but to offer two turtle-doves.

At that time there lived in Jē ru'sā lém a man by the name of Sīm'ē on. He was just and devout, and had long waited for the Savior's coming. God had also assured him that he would not die before he had seen the promised



Savior. This Sīm'ē on came to the temple, prompted by the Holy Spirit; and when he saw Jō'seph and Mā'rý bringing in the child Jē'sus, he took it up in his arms and blessed God, saying, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel."

There was also a devout woman in the temple whose name was **An'na**. She was a widow and eighty-four years old. She never departed from the temple, but served God night and day. This good woman also gave thanks to God because He had sent the Savior into the world.

Mā'ry and **Jō'seph** marvelled at all these things, and then returned with the child to **Běth'lě hěm**.

* * *

BIBLE VERSES: Neither is there salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved.

For the word of the Lord is right; and all His works are done in truth.—The Son of Man is come to seek and to save that which was lost.

CATECHISM: I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord; who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil.

HYMN: Let the earth now praise the Lord,
Who hath truly kept His word,
And the sinner's Help and Friend
Now at last to us doth send.

What the fathers most desired,
What the prophets' heart inspired,
What they longed for many a year,
Stands fulfilled in glory here.

Questions for Review: 1. Where was the child Jesus born?—2. Where did Mary and Joseph take the child when it was six weeks old?—3. In what city was the temple?—4. For what purpose did they take the child Jesus to the temple?—5. Was there a Jewish law which required parents to take their new-born children to the temple, to present them to the Lord, and offer a sacrifice for them?—6. Did parents do this with all their new-born children?—7. (No, only with the first-born son; he was to belong to God in a special way and serve Him in the temple; by this offering they redeemed him from such special service.) What offering did Mary

and Joseph make for the child Jesus?—8. Why did they not make a more valuable offering?—9. Who lived in Jerusalem at this time?—10. For whom had Simeon long been waiting?—11. And what assurance had God given him?—12. Where had Simeon gone on the day when Mary and Joseph brought the child Jesus to the temple?—13. By whom had he been prompted to go to the temple just on that particular day?—14. What did Simeon do with the child when it was presented unto the Lord?—15. What wonderful words did he then speak?—16. So he knew that with the child Jesus who had come into the world?—17. What was he ready to do now, since the Savior had come and he had seen Him?—18. (Yes, with the sending of the Savior God made good the promise which He had given long, long ago.) Where had He first promised to send the Savior into the world?—19. (Yes, and afterwards He often renewed that promise through the prophets.) What hymn speaks of these promises and their fulfillment?—20. What Bible verse speaks of God's word as being right, that is, true and reliable, so that we may always depend upon His promises?—21. In what Bible verse did you learn that the Savior came to seek and to save the lost sinners?—22. How many people are to share in the salvation which Jesus offers? Think of Simeon's words!—23. So the child Jesus was not only to be the Savior of the Jews, but also of whom?—24. In what Bible verse is it said that there is salvation only in the Lord Jesus Christ?—25. Where, in the catechism, do you confess that the Lord Jesus Christ has also become your Savior, who has redeemed, purchased, and won you?—26. Recite the words of the second article stating this.—27. What work must be diligently carried on by us in order that all people may hear that Jesus is the true and only Savior?—28. Who also came when the child Jesus was presented to the Lord?—29. How old was Anna?—30. From what house did she never depart because she loved it so well?—31. For what did she now also praise and thank God?—32. (Yes, thus pious Israelites rejoiced that the Savior had come.) Who marvelled at the words of Simeon and Anna?—33. To what place did Mary and Joseph return with the child Jesus?

Lesson for the Second Sunday after Epiphany.

7. Wise Men from the East Came to the Child Jesus.

When Jē'sus was born in Běth'lě hěm, wise men from the East came to Jě ru'sā lěm and said to king Hěr'od,

"Where is he that is born king of the Jews? We have seen his star in the East, and are come to worship him." When Hér'od heard this, he was troubled because he thought that if a new king were born, he himself could not always be king. And the people in Jē ru'sā lěm were also alarmed, since they reasoned within themselves that Hér'od would



likely try to slay the new king, thus causing blood to be shed. Hér'od, however, was well aware that some day the Savior should come and be a great king. So he gathered together all the chief priests and scribes, and inquired of them where the Chrīst should be born. They said to him, "In Běth'lě hém of Jū dae'a, for thus it has been foretold

by the prophet Mi'cah." Then Hēr'od called the wise men and carefully asked them about the time when they had seen the star. After they had told him this, he sent them to Bēth'lē hēm, saying, "Go now and search for the child, and when you have found it, bring me word, that I, too, may come and worship it."

The wise men now departed for Bēth'lē hēm, and, lo, the star which they had seen in the East went before them till it came and stood over the house where the child Jē'sus was. When they saw the star, they were very glad, and went into the house, where they found the child with Mā'rÿ, its mother. They fell down before the child and worshipped it. Then they opened their treasures and gave the child presents of gold, frankincense, and myrrh. But God warned them in a dream not to return to Hēr'od. So they went back to their country by another way.

* * *

BIBLE VERSES: God willeth that all men should be saved and come to the knowledge of the truth.—The grace of God hath appeared, bringing salvation to all men.

My son, give Me thine heart, and let thine eyes observe My ways.

CATECHISM: Thy kingdom come.

HYMN: What gift shall we children present unto Thee,
Who **gavest Thyself** our dear **Savior** to be?
Thou wilt not have riches of silver and gold,
But **hearts** which the treasures of heaven enfold.
Accept, then, our **hearts** which we offer to Thee,
And make them from **sin** and from **wickedness** free;
Yes, let them be **holy** and **blessed** like Thine,
Thou Son of the Highest, Thou Infant divine!

Questions for Review: 1. Who came to Jerusalem when the child Jesus was born in Bethlehem?—2. If they came from the east, did they come from a Jewish or from a heathen country?—3. (Yes, from a heathen country.) To what king did they go, in order to make inquiries?—4. What did they say to Herod?—5. How, then, did they know that a king was born?—6. What kind of men must they have been if they were able to read in the stars?—7. (Yes, they

were wise men who studied the stars. They thought that from the position of the stars they could tell certain things which were to happen on earth.) What must they have expected of the new-born king since on his account they immediately started out, and made the long journey to Jerusalem?—8. (Most certainly, they expected great things of Him.) But how did it effect Herod when he heard of the new-born king?—9. Why was he troubled?—10. Who also was troubled?—11. Why were the people in Jerusalem alarmed?—12. Of what was Herod reminded, when he heard these strange words concerning the new-born king of the Jews?—13. Whom did he, therefore, call together?—14. And about what did he ask them?—15. What did the chief priests and scribes answer him?—16. How could they know that?—17. Whom did Herod call after he had heard the answer of the chief priests and scribes?—18. About what did Herod carefully ask the wise men?—19. Why did he want to know this?—20. What did he say to the wise men after they had told him when the star appeared to them?—21. What, then, were the wise men to do after they had found and worshipped the child?—22. Did Herod really intend to worship the child Jesus?—23. What did the wise men do after they had heard the king?—24. What helped them to find the house where the child was?—25. What did they do when they saw the child?—26. What presents did they give to it?—27. (Frankincense and myrrh are gum resins that exude from several trees and shrubs growing in Arabia and other eastern countries. They are very costly, and are used in perfumery, medicine, etc.) What warning did God give to the wise men in a dream?—28. Why did He give them this warning?—29. What, therefore, did the wise men do?—30. Were the wise men who thus came to the Christ child Jews or Gentiles?—31. (Yes, they were the first Gentiles, or heathens, to come to Jesus.) In what Bible verse did you learn that God wants all men, including the Gentiles, to be saved?—32. In what Bible verse do we learn that the grace of God appeared, bringing salvation to all men, Gentiles included?—33. (At that time the Gentiles came to Jesus because a star had put them in mind of His birth.) But at the present time, who is to send the message to the Gentiles that the Savior also came to save them?—34. What do we call these men who preach the Gospel to the Gentiles?—35. In what petition of the Lord's Prayer do you ask that God's kingdom may come?—36. (The wise men worshipped the child Jesus and gave Him valuable presents. You can also do a great deal for the poor, the sick, the heathen, etc., and the Lord Jesus will look upon it in such a way, as if you had done good unto Him.) What, above everything else, should you give to the Lord?—37. In

what Bible verse does God Himself say that you should give Him your heart?—38. In what hymn do you ask Jesus to accept your heart?

Lesson for the Third Sunday after Epiphany.

8. How the Child Jesus was Saved from Great Danger.



When the wise men were gone, the angel of the Lord appeared to Jō'seph in a dream, saying, "Arise and take the child and His mother and flee in Égypt and stay there until I bring thee word; for Hēr'od will seek the child, in order to slay Him." Then Jō'seph arose, took the child

and His mother by night, and fled to **Ē'gÿpt**. When Hēr'od saw that the wise men did not return to him, he grew very angry, and sent forth his soldiers to slay all the children of Běth'lě hěm who were two years old and under, according to the time which he had diligently inquired of the wise men.

Soon afterward king Hēr'od died. Then the angel of the Lord again appeared unto Jō'seph in a dream, saying, "Arise and take the child and His mother and return into the land of Is'rā el, for Hēr'od is dead." So Jō'seph, taking the child and His mother, returned to the land of Is'rā el and lived in the city of Nāz'a rēth.

* * *

BIBLE VERSES: Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass.

The angel of the Lord encampeth round about them that fear Him, and delivereth them.—The Lord preserveth all them that love Him.

CATECHISM: I believe that God....protects me against all danger and guards and keeps me from all evil.

HYMN: Regard my life with gracious care,
 I am in Thee confiding;
 Shield me from danger everywhere,
 And keep my feet from gliding.

Questions for Review: 1. Who appeared unto Joseph when the wise men were gone?—2. What did the angel say to him?—3. Why should Joseph, with the child and his mother, flee to Egypt?—4. But what had Herod told the wise men?—5. Did he tell them the truth?—6. Why did he lie?—7. But who held His protecting hand over the child and rescued Him from the great danger to which He was exposed?—8. What did Joseph do the very night that the angel appeared to him?—9. (But the journey from Bethlehem to Egypt was a long one, and Joseph was a total stranger in Egypt.) Had God provided Joseph with all that he needed on the journey and in Egypt?—10. Through whom had He just given Joseph what he needed?—11. What did God do with Mary and the child on that journey?—12. In what Bible verse is it said that God always sends an angel to encamp round about His people like a host of soldiers,

and shield them?—13. But who, during these days, waited in vain for the wise men to return?—14. How did Herod become when they did not return?—15. Why did he grow so angry at them?—16. (Ah, yes; if the wise men had told him where he could find the child, he would have been able quietly to do away with Him.) But did he give up his murderous plans because he did not know in what house at Bethlehem the child was?—17. (Although he did not know in what house at Bethlehem the child was, he knew from the scribes that He was somewhere in Bethlehem.) And what had he also learned by carefully asking the wise men about Him?—18. From what the wise men had told him concerning the time when the star appeared to them, he knew that the child could not be older than how many years?—19. Therefore, what did he do?—20. Of what did he think he could be sure after he had killed all the children in Bethlehem who were under two years old?—21. But where, in the meantime, had Joseph gone with the child and His mother?—22. (As a punishment for his wicked deed Herod was stricken with a horrible disease.) And what soon happened to him?—23. Who then appeared to Joseph again in a dream?—24. What did the angel tell him?—25. And what did Joseph do?—26. To what city, however, did Joseph not return?—27. Instead of returning to Bethlehem, where did he go to live?—28. (Thus God graciously preserved the child Jesus.) In what Bible verse is it said that God preserves all those who love Him?—29. In what part of the catechism do you confess that God also guards and keeps you?—30. In just what words of the explanation to the first article do you confess this?—31. If, then, God thus guards and keeps us, what should we do with all our ways?—32. In what Bible verse is this said?—33. In what hymn do you ask God to regard your life with gracious care?

Lesson for the Fourth Sunday after Epiphany. .

9. Jesus, When a Boy Twelve Years of Age, Again Comes to the Temple.

Jē'sus' parents went to Jē ru'sā lěm every year, to attend the feast of the passover. On that occasion the Jewish people ate the paschal lamb, and thought of their wonderful deliverance from Ēgypt. When Jē'sus was twelve years old, His parents for the first time took Him with them to the feast. This lasted eight days. When these days were

over, Jō'seph and Mā'rý started for home. The boy Jē'sus, however, stayed in Jēru'sá lém. His parents did not know it. They supposed Him to be in the company that was returning from the feast, and went a whole day's journey before looking for Him among their kinsfolk and acquaint-



ances. Not finding Him, they returned to Jēru'sá lém and sought Him there.

After three days they found Him in the temple, sitting among the teachers. He was both listening to them and asking them questions; and all who heard Him, wondered at His understanding and His answers. When His parents saw Him, they were astonished, and His mother said to

Him, "Son, why hast Thou thus dealt with us? Behold, Thy father and I have sought Thee sorrowing!" Jē'sus answered, "How is this that ye sought Me? **Know ye not that I must be about My Father's business?"**

Jē'sus then went down to Nāz'ārēth with His parents and was subject unto them. And He grew in wisdom and stature, and in favor with God and men.

* * *

BIBLE VERSES: Children, obey your parents in all things, for this is well-pleasing unto the Lord.—Blessed are they that hear the word of God and keep it.

Lord, I have loved the habitation of Thy house, and the place where Thine honor dwelleth.

CATECHISM: Honor thy father and thy mother, that it may be well with thee, and thou mayest live long on the earth.—What is meant by this?—We should fear and love God and not despise our parents and superiors, nor provoke them to anger, but honor, serve, obey, love, and esteem them.

HYMN: Blessed Jesus, at Thy word
 We are gathered all to **hear Thee**;
 Let our hearts and souls be stirred
 Now to seek and love and fear Thee;
 By Thy teachings sweet and holy,
 Drawn from earth to love **Thee** solely.

Questions for Review: 1. Where had the parents of the Christ Child gone to live after their return from Egypt?—2. To what large city did they go each year, while they lived at Nazareth?—3. What feast did they celebrate there?—4. Why did they go to Jerusalem to celebrate the feast of the passover?—5. (Yes. In Nazareth there was a synagogue where they worshipped on every Sabbath-day, but the temple, the only place where sacrifices could be offered, was in Jerusalem.) What did the Jews eat at the feast of the passover?—6. Of what did they think then and for what did they thank God?—7. How old was Jesus when He, for the first time, was allowed to accompany His parents to Jerusalem?—8. To what must He have looked forward with special delight?—9. How long did the feast

last?—10. What did Joseph and Mary do when the days of the feast were over?—11. Who stayed in Jerusalem?—12. Why did He stay there?—13. Who did not know about His staying at Jerusalem?—14. What did they think?—15. What did they do therefore?—16. But what did they do when they failed to find Him?—17. How long did they look for Him in the city?—18. Where did they at last find Him?—19. What was He doing as He sat among the teachers?—20. What kind of questions did He ask them and what sort of answers did He give to their questions?—21. How were His parents impressed when they saw their boy sitting among the learned teachers in the temple?—22. What did His mother then say to Him?—23. What did He answer her?—24. Of what Father did Jesus think when He spake these words?—25. Who, then, did He, with His own mouth, confess to be?—26. But where did He go with His parents?—27. How did He conduct Himself toward His parents?—28. In what did the boy Jesus grow?—29. (All Christian children should follow the example of the boy Jesus.) In what place did He like to be better than in any other?—30. What house, therefore, should all good children like to visit?—31. In what Bible verse did someone once say that he loved God's house?—32. What should we delight to hear in church?—33. In which commandment did you learn this?—34. Recite the third commandment.—35. What is meant by this?—36. In what Bible verse is it said that they are blessed who obey the third commandment?—37. What hymn may you pray before you sit down in church?—38. But what did the boy Jesus do at home?—39. In which commandment did you learn that you should also obey your parents?—40. Recite the fourth commandment.—41. What is meant by this?—42. What Bible verse also tells children to be obedient to their parents?—43. Unto whom, according to this Bible verse, is such obedience well-pleasing?—44. (Yes, it pleases God and men well.) In what words of our lesson is this stated?—(Yes, in these words it is stated; for when God and men are very kindly disposed toward anyone, we say that such a person has favor with God and men.)

Lesson for the Fifth Sunday after Epiphany.

Review Sunday.

The lessons 5—9 are thoroughly to be reviewed.

Lesson for Septuagesima Sunday.

10. Jesus Turned Water Into Wine at the Wedding at Cana.

There was a wedding at Cā'nā in Gāl'ī lēe, and Jē'sus' mother was there. But Jē'sus and His disciples were also invited to the wedding. And when the wine ran short,



Jē'sus' mother said to Him, "They have no more wine." Jē'sus answered, "My hour is not yet come." His mother then said to the servants, "Do whatever He tells you."

Now, in the house where the wedding was held, there were six stone water-jars, each one large enough to hold several buckets of water. Jē'sus said to the servants, "Fill the water-jars with water;" and they filled them to the brim. Then Jē'sus said, "Take some now, and carry it to the governor of the feast." The servants did so. But when the

governor of the feast tasted the water, it was wine. He did not know where that wine had come from, but the servants who had taken out the water knew.

This is the first miracle that Jē'sus did. By it He revealed His glory, and His disciples believed in Him.

* * *

BIBLE VERSES: Cast all your anxiety upon Him, because He careth for you.

O taste and see that the Lord is good: blessed is the man that trusteth in Him.

CATECHISM: I believe that God has made me, together with all creatures; that He has given and still preserves to me my body and soul, eyes, ears, and all my members, my reason, and all my senses; also clothing and shoes, meat and drink, house and home, wife and child, land, cattle, and all my goods; that He richly and daily provides me with all that I need for this body and life.

HYMN: He knows the hours of joy assigned us,
He knows the times expedient;
If only faithful still He finds us,
Nor see hypocrisy intent,
Our God will come before we know
And countless benefits bestow.

Questions for Review: 1. To what place had Jesus returned with His parents, after celebrating the feast of the passover at Jerusalem?—2. (At that time He was twelve years old.) Up to what year of His life did He remain quietly at Nazareth?—3. Where did He go when He had reached His thirtieth year?—4. What did He let John do with Him in the river Jordan?—5. What did the voice of God say about Him on that occasion?—6. By whom was Jesus then tempted?—7. What did John afterwards say when He saw Jesus again, and pointed to Him with his finger?—8. What are those men called whom Jesus soon chose, in order that they might always be with Him?—9. (With these disciples He came to Galilee.) And what was just being celebrated at Cana in Galilee when He and His disciples arrived there?—10. What woman was at this wedding?—11. Who was also invited to attend the wedding?—12. Did Jesus accept the invitation?—13. (Yes, He loved to rejoice with those who

rejoice; He only avoided every sinful pleasure.) Who also must have been glad that Jesus had accepted the invitation, and was enjoying Himself in the company of happy people?—14. What ran short while the wedding was in full progress?—15. Who was thereby threatened with great embarrassment?—16. But who had noticed that the wine was running short, very likely before the bridal couple had heard of it?—17. Whom did Mary tell about it?—18. What confidence, therefore, must she have put in Him?—19. What did she say to Jesus?—20. What, however, did Jesus answer her?—21. What did Mary then say to the servants?—22. How many water-jars were there in the house where the wedding occurred?—23. How much did each jar hold?—24. (So they were very large. Water was kept in them for washing and bathing.) After a while, what did Jesus tell the servants to do with these water-jars?—25. What did the servants do?—26. What did Jesus then say to the servants?—27. Who was the governor of the feast?—28. What was the water that the servants had brought to the governor of the feast, when he tasted it?—29. What, then, had Jesus done with the water?—30. From whom did the governor of the feast find out that Jesus had changed the water into wine?—31. What do we call this act?—32. Which miracle was it that Jesus did at Cana in Galilee?—33. Whom did He, by this miracle, help out of their embarrassment?—34. (Yes, they now had much more wine than they needed at the wedding. When Jesus gives, He gives richly and plentifully.) In which article do we confess that God even now provides us richly with all that we need?—35. (Yes, the people in Cana could taste and see that the Lord Jesus is good.) What Bible verse also speaks of the Lord's goodness?—37. But to whom must we come in our needs and embarrassments if we wish to taste and see that the Lord is good?—38. What Bible verse tells us to cast all our anxieties upon the Lord?—39. What will God do if we thus come to Him and cast all our anxiety upon Him?—40. (Even though He may not help us at once, He will help us at the right time and hour.) In what hymn is this said?—41. (Thus Jesus helped the people in Cana.) But what else did He do by this miracle?—42. (Yes, He showed that He is more than an ordinary man.) What, therefore, is said of His disciples?

Lesson for Sexagesima Sunday.

11. How Jesus Blessed Peter's Draught of Fishes.

After that, Jē'sus came to the city of Cā pēr'nā ūm on the lake of Ĝēn nēs'a rēt and lived there. One day as He

stood on the shore of the lake, the people were pressing round Him, to hear the word of God. Seeing two boats near the shore, He stepped into the one that belonged to Sī'mon Pē'ter, and taught the people from the boat.

When He had finished speaking, He said to Sī'mon Pē'ter, "Put off into deep water and throw out your nets for a haul." Sī'mon Pē'ter answered, "Master, we have been hard at work all night and have not caught anything; but at Thy word I will let down the net." They did so.



and enclosed such a great shoal of fish that their net began to break. So they signalled to their partners in the other boat to come and help them. And they came and filled both the boats so full of fish that they were almost sinking.

When Sī'mon Pē'ter saw this, he threw himself down at Jē'sus' knees, exclaiming, "Master, depart from me, for I am a sinful man." But Jē'sus said to him, "**Fear not; from today thou shalt catch men.**" Then they brought their boats to land, and left all, and followed Him.

BIBLE VERSES: Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain.

The blessing of the Lord, it maketh rich, and He addeth no sorrow with it.

CATECHISM: I believe that God has made me, together with all creatures; that He has given and still preserves to me my body and soul, eyes, ears, and all my members, my reason and all my senses; also clothing and shoes, meat and drink, house and home, wife and child, land, cattle, and all my goods; that He richly and daily provides me with all that I need for this body and life.

HYMN: All depends on our possessing
God's true love and grace and blessing,
Though all earthly wealth depart;
Who for treasure God has taken,
'Mid the changing world unshaken,
Keeps a free, heroic heart.

He who hitherto hath given
Food and joy to me from heaven,
Is and ever will be mine.
Since His loving care I cherish,
I shall not be left to perish;
He will lend me help divine.

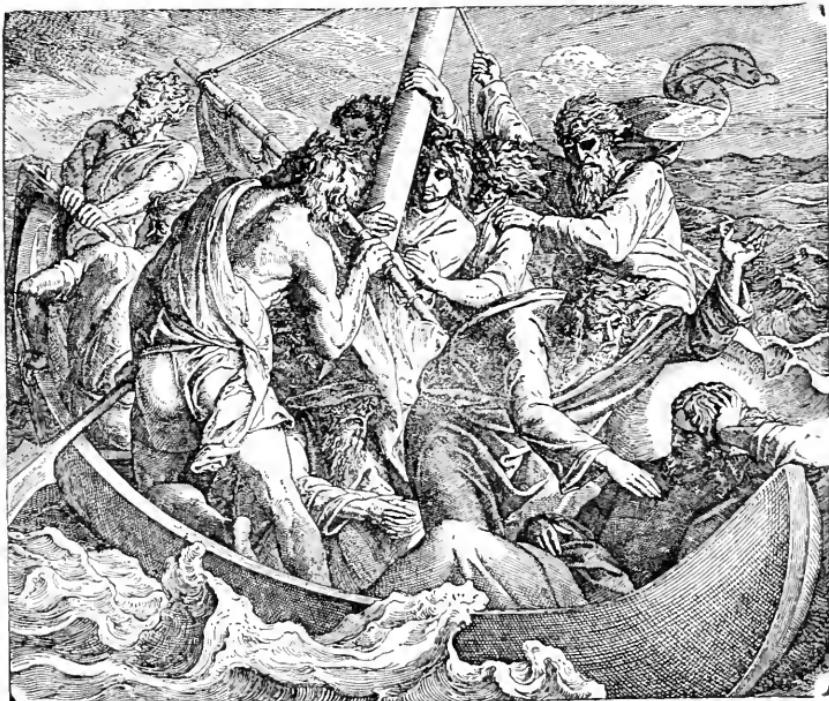
Questions for Review: 1. In what village had Jesus lived up to His thirtieth year?—2. To what city did He then go to live?—3. On what lake was Capernaum situated?—4. (The lake of Gennesaret is a beautiful body of water, surrounded by high hills, and is thirteen miles long and over six miles wide.) What abounds in the clear, fresh waters of this lake?—5. (Yes, it contains many fish.) What did some of the people in Capernaum most certainly do for a living?—6. Can you tell me the name of at least one man who there followed the calling of a fisherman?—7. ((Correct. Peter owned a large boat in which he often sailed out on the lake to catch fish.) According to our lesson, who once stood on the shore of that lake?—8. Who was passing around Him?—9. Why did they gather around him in such multitudes?—10. (You see, since His baptism Jesus had begun to preach in the cities and villages of His country, telling the people

about His Heavenly Father and about the right way to Him.) What did He do when the people kept crowding Him closer and closer to the water's edge?—11. What kind of a boat was it?—12. For, to whom did it belong?—13. What did Jesus want to do from the boat?—14. (Yes, the boat was to be the pulpit from which He preached to the people who were gathered along the shore.) What man was also among the listeners, though most likely sitting in the boat, and not on the shore of the lake?—15. To whom, therefore, did Jesus address Himself after He had finished preaching to the people?—16. What did He say to Peter and the other fishermen?—17. Where, then, were they to go and let down their nets?—18. What answer did Simon Peter give Jesus?—19. Why had they chosen the night for fishing?—20. Where had they been fishing, out in the deep or near the shore?—21. (Undoubtedly, near the shore; because there the fish were generally most plentiful.) But at what time were they now to fish?—22. And where were they to let down their nets?—23. What had they caught when fishing at the right time and in the right place?—24. What could they now expect to catch by fishing at the wrong time and in the wrong place?—25. (Very likely Peter thought so too, for he had been a fisherman all his life.) Nevertheless, what was he willing to do?—26. Why was he willing to let down the nets?—27. (He trusted Jesus to such an extent that he thought it best always to do His bidding.) Was this also the best thing he could do here?—28. For, what happened when they, at the Lord's bidding, let down the nets?—29. How great was the haul of fishes?—30. What, therefore, did they have to do in order that they might bring the fish to land?—31. How full were both boats?—32. What would you call the act that Jesus here performed?—33. By this miracle Jesus had shown that also what creatures must follow His bidding?—34. Who also noticed the wonderful power of Jesus as shown by this miracle?—35. What, therefore, did Peter do?—36. What did he exclaim as he threw himself down at the knees of Jesus?—37. But what did Jesus say to him?—38. Whom, then, was Peter to catch after this?—39. Can men be caught with the net, like fish?—40. (No, Jesus wished to say to Peter, "Stop catching fish and, as my disciple, preach the word of God, that by your preaching many people may be saved.") And what did Peter and the others do at once?—41. Hence, what were they willing to be?—42. According to our lesson, what did Peter need before he could fish successfully?—43. (Yes, he needed the Lord's blessing, to make his work successful.) In what Bible verse do we learn that all our work is in vain without God's help and blessing?—44. What proverb expresses the

same truth?—45. In what hymn do we speak of everything as dependent upon God's blessing?—46. Where, in the catechism, do you confess that everything you have—clothing, shoes, meat, drink, etc., is not solely the product of your work, but that it is given to you by God?—47. Recite this part of the catechism.

Lesson for Quinquagesima Sunday.

12. How Jesus Saved His Disciples During a Storm.



One day Jē'sus was again standing on the shore of lake Ĝēn nēs'ā rēt, and many people were gathered around Him. Then He said to His disciples, "Let us go across the lake." So He stepped into a boat with them, and they put off from the land. While they were sailing, behold, a great storm came on. The sea went so high that the waves dashed

into the boat, and the people in the boat were in great danger. But Jē'sus was asleep in the stern of the boat.

Then His disciples came and roused Him, saying, “Master, save us; we are lost.” But Jē'sus said to them, “Why are you so timid? O you men of little faith!” After that He arose and rebuked the winds and the sea, and a great calm followed. The people, however, were amazed and said, “What kind of man is this, that even the winds and the sea obey Him?”

* * *

BIBLE VERSES: Fear not, for I am with thee.

Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me.—He spake, and it was done; He commanded, and it stood fast.—All power is given unto Me in heaven and in earth.

CATECHISM: I am the Lord thy God, thou shalt have no other gods before Me.—What is meant by this?—We should fear, love, and trust in God above all things.

HYMN: With a glad and fearless mien
Should a Christian man be seen.
Wheresoe'er he cast his lot;
Yea, though death seem close at hand,
Calm and quiet let him stand,
And his spirit tremble not.

Seems it in my anguish lone,
As though God **forsook** His own,
Yet I hold this knowledge fast:
God will surely help at last.

Questions for Review: 1. Where was Jesus again standing one day?—2. Who was gathered around Him?—3. What did Jesus say to His disciples?—4. (He wished to go across the lake to rest a little, because all day long He had been teaching the people and doing many miracles.) So what did He and His disciples do?—5. But what happened while they were sailing?—6. How high did the sea

go?—7. Then, what did the people in the boat think?—8. Where was Jesus at this time?—9. What can we see from the fact that He slept so soundly through the storm?—10. (Yes, and more too. Not only that He was very tired, but also that no storm could harm Him.) What, therefore, should the disciples have said to themselves when they saw Jesus sleeping so quietly?—11. Did they think and say so, however?—12. On the contrary, what did they think?—13. What did they do in their distress?—14. What did they say to Jesus?—15. What, then, must they have thought Jesus able to do?—16. What, however, did Jesus not do at once?—17. What did He say to them first?—18. (He calls them men of little faith, for if they had possessed great faith, they would not have been so timid, but would have said to themselves, "As long as Jesus is in the boat no storm can do us any harm.") But what did Jesus do after He had rebuked the disciples on account of their little faith?—19. What effect did this have?—20. What kind of an act had Jesus thus performed again?—21. What did He show by all His miracles?—22. (That is what He showed here, too. The disciples were to see that in the person of their Lord and Master they had before them the almighty God.) Who, besides the disciples, noticed that Jesus must be more than an ordinary man?—23. For, what did they do, or how were they impressed?—24. And what did they say?—25. What should the disciples have said to themselves when they were in the storm and saw Jesus sleeping so quietly?—26. (Yes, that is what they should have said instead of feeling so timid.) In what Bible verse does God say that He will be with us, and that we are not to be afraid?—27. In what hymn are we taught the same lesson?—28. (But, of course, we must call upon God in times of trouble.) In what Bible verse does He tell us expressly to do this?—29. In which commandment are we taught to trust in God, believing that He will help us in every time of need and danger?—30. For, what is said in the explanation to the first commandment?—31. Can any danger ever grow so great that God would be unable to help us?—32. In what words did Jesus Himself say that all power in heaven and in earth is given to Him, so that He can help us even out of the greatest peril?—33. (Yes, He is almighty, and needs only to say the word, and we are helped.) For, what Bible verse also applies to Him?—34. Of what hymn may we think when His help does not at once appear?

Lesson for the First Sunday in Lent (Invocavit).

13. Jesus Feeds the Hungry Multitudes.

One day Jē'sus again crossed the lake of ēn nē'sā rēt and retired to a desert place, that He might be alone with His disciples. But crowds of people followed Him even to that lonely region, because they wanted to see the miracles



which He performed in healing the sick. When Jē'sus saw them, His heart was moved with pity, for they were as sheep without a shepherd. So He began to tell them about the kingdom of God, and also healed their sick. Meanwhile the day was far spent, and His disciples said to Him, "Send the people away, that they may go to the villages and buy food, for this is a desert place and night is at hand." Jē'sus answered, "You give them something to eat." But they said, "We have nothing here except five loaves of bread

and two fishes." Jē'sus, however, ordered the people to be seated on the grass. And there were seated about five thousand men. Taking the five loaves and the two fishes which the disciples had brought to Him, He brake them in pieces and looking up to heaven said the blessing over them. He then gave the pieces to His disciples, and they gave them to the people. The fishes were dealt out in the same way. And all had plenty to eat. When the people had finished eating, Jē'sus said to His disciples, "Gather up the pieces that are left, that nothing may be wasted." The disciples did so, and filled twelve baskets with the crumbs that were left over.

When the people saw this, they exclaimed, "This is certainly the prophet who is to come into the world." But as He noticed that they would make Him king, Jē'sus withdrew from them and went up on the hills, quite alone.

* * *

BIBLE VERSES: I am the bread of life: he that cometh to Me shall never hunger.

The eyes of all wait upon Thee, O Lord, and Thou givest them their meat in due season. Thou openest Thine hand and satisfiest the desire of every living thing.—O give thanks unto the Lord, for He is good; for His mercy endureth forever.

CATECHISM: First Article: I believe that God....richly and daily provides me with all that I need for this body and life.—Fourth Petition: Give us this day our daily bread.

HYMN: God richly giveth
Food to His creatures here,
Fills all that liveth
E'er with content and cheer.
Both late and early rain He sendeth,
Choicest of blessings our Father lendeth.

Questions for Review: 1. What lake did Jesus again cross one day?—2. To what kind of a place did He go on the other side of the lake?—3. Why did He go to such a desert place where nothing but high grass grew?—4. But how did it happen that even there He could not be alone?—5. What made the crowds follow Him?—6. With

what was Jesus' heart moved when He saw these crowds of people?—7. For, how did they seem to Him?—8. Did He then do anything for them?—9. What did He do for them?—10. (Yes, such is the nature of our Savior; He can not be indifferent toward our needs; whenever He sees us wanting, He must help us.) What gradually drew to a close while Jesus was busy preaching, and healing the sick?—11. And who was still with Him, now that the day was far spent?—12. (Very true; the people simply could not hear and see enough this time.) What did the disciples finally say to Jesus?—13. (Seeing and hearing Jesus, they had forgotten all about eating.) What did Jesus answer His disciples?—14. But what did they say to Him?—15. What did Jesus now order to be done?—16. Where were the people seated?—17. How many men were seated?—18. (Yes, they were seated on the grass in groups of fifty; thus it was handy to feed them, and no one was overlooked; thus they could also easily be counted.) What did Jesus take into His hands after the people were all seated?—19. (O, how the eyes of all must have looked upon Him, to see what He would do now!) What did Jesus do as He took the bread into His hands?—20. What did He then do with the bread?—21. To whom did the disciples give the broken pieces of bread?—22. How long did Jesus keep on dividing the bread?—23. What did He deal out in the same way?—24. How could it be noticed that they all had enough to eat, and more, too?—25. For, what did Jesus finally order His disciples to do?—26. And how many baskets did they fill with the pieces that were left?—27. What kind of an act did Jesus again do here?—28. What did He prove by this miracle?—29. For, who alone is able to feed five thousand men with five loaves and two fishes?—30. In what words of the explanation to the first article do you confess that the almighty God richly and daily provides for you?—31. In what Bible verse is it stated that the eyes of all wait upon Him, just as the eyes of those five thousand looked upon Jesus?—32. What hymn can you cite to tell that God giveth food to all His creatures?—33. And since it is God who provides us with all that we need for this body and life, what do we therefore say to Him in the 4th petition of the Lord's prayer?—34. What do we owe to God because He provides us so richly with our daily bread?—35. What Bible verse tells us thus to offer thanks to God?—36. At what times of the day especially should we give such thanks to God?—37. (Thus God, our Father, provides us with our daily bread, even as Jesus provided bread for the five thousand.) What did the people say to one another after Jesus had fed them in such a wonderful way?—38. Yes, what did they even want to do with Him?—39. But what did Jesus do when He noticed

their intention?—40. Why would He not allow them to make Him king? (Answer: The people wanted to make an earthly king of Him who would always provide them with things earthly.)—41. Did Jesus not want to be an earthly king? (Answer: No; He had performed this miracle for the purpose that they might learn to see in Him the true Savior who feeds the soul with the bread of life, that it may be forever blessed.)—42. In what words did Jesus later say Himself that He is the true bread of life, feeding the souls of men in such a way that they shall never hunger?

Lesson for the Second Sunday in Lent (Reminiscere).

14. How Jesus Healed the Man Sick of the Palsy, Both in Body and Soul.

On the shores of Lake Čen něš'ā rět there were a number of cities. In none of these, however, was Jē'sus more pleased to be than in Čā pěr'nā ūm. Once while He was there, preaching in a house, they brought to Him a man sick with palsy who was lying on a bed. But so many people were gathered around Jē'sus that they could not get to Him with the sick man. So they went up on the roof, which contained an opening that led to the interior of the house. This opening they widened by taking up the tiles, and then they lowered the sick man on his bed until he lay right in front of Jē'sus.

Now, when Jē'sus saw their faith, He said to the sick man, "**Son, be of good cheer, thy sins are forgiven.**" Then some of the scribes and Phār'í sees standing near said to themselves, "This man is blaspheming; for none can forgive sins except God." Knowing their thoughts, Jē'sus said to them, "Why do you think such wicked thoughts in your hearts? Do you not know that the Son of Man has power on earth to forgive sins?" And then, to prove that He had this power, Jē'sus said to the palsied man, "**Arise, take up thy bed, and go to thy house.**" And he arose at once, took up his bed, and went home. Seeing this, the people were amazed, and glorified God for giving such power to men.

BIBLE VERSES: The Son of Man is come to seek and to save that which was lost.

Come unto Me all ye that labor and are heavy-laden, I will give you rest.

CATECHISM: I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the virgin Mary, is my Lord; who has redeemed



me, a lost and condemned creature, purchased and won me from all sins, from death and from the power of the devil.

HYMN: Seek thou Jesus to obtain,
Nothing else will bring thee gain.

Questions for Review: 1. In what city was Jesus most pleased to be?—2. Where was Capernaum situated?—3. What was Jesus doing in Capernaum at the time of which the lesson speaks?—4. Where was He preaching?—5. Who was gathered around Him?—6. (Yes, so many people had come to hear Him that many of them were standing out-

side in front of the house.) Finally, who was brought to Him on a bed?—7. What was the nature of this man's sickness? (Answer: He had had a stroke of apoplexy, so that he was unable to move.)—8. What, therefore, could he not do to get to Jesus?—9. On what did he have others take him there?—10. (It was, most likely, a portable bed, something like the stretchers now in use.) Who were the ones that carried the paralyzed man to Jesus? (Answer: They were undoubtedly some of his friends or acquaintances.)—11. What must the sick man and his friends have thought Jesus able to do, since they were anxious to get to Him?—12. Why could they not get to Him when they arrived at the house where Jesus was?—13. Did they give up the matter then and return home?—14. But what did they do?—15. (It must have been a hard task to raise the sick man, with his bed, to the roof of the house.) They certainly would not have undertaken this task if they had not simply believed—what?—16. What did they want to do on the roof with the sick man?—17. What kind of roofs did the people in the eastern countries have on their houses?—18. What did such a flat roof generally contain?—19. How did they find this opening to be when they tried to get the sick man with his bed through it?—20. What did they, therefore, do with the opening?—21. And then, what did they do with the sick man?—22. In front of whom did the sick man now lie?—23. Did the sick man at once receive from Jesus what he desired of Him for his sick body?—24. What did Jesus first say to him?—25. So He spoke of the sick man's sins, but of what did He not say a word?—26. (Jesus clearly had His reasons for that. When the paralyzed man was lying before the sinless and holy Jesus, he thought of all his sins and grew discouraged. Jesus, therefore, wished first to encourage and comfort him by forgiving him his sins. By first forgiving the sins of the sick man, Jesus also showed that to receive forgiveness of sin is far more important than to be healed from bodily sickness.) What did Jesus see before He forgave the palsied man his sins?—27. By what had the sick man and those who carried him shown their faith in such a way that it could be seen?—28. Who, however, were not pleased with the words that Jesus addressed to the sick man?—29. What did they say to themselves?—30. But were they not right in thinking that nobody can forgive sins except God?—31. What, however, had they forgotten or what did they not want to believe?—32. What could Jesus most surely do if He was the Son of God?—33. By what did Jesus then prove to the scribes and Pharisees that He is the Son of God and has power to forgive sin?—34. For, what did He say to the sick man?—35. And what did the sick man do at once?—36. (Thus Jesus helped the sick man both

in soul and body, thereby proving Himself to be the true Savior and the Son of God.) What, therefore, did the people do when they saw and heard all this?—37. In what words did Jesus Himself say that we, like the palsied man, should also come to Him with our trouble?—38. (We may be laden with sins or with bodily ailments. In either case Jesus can deliver us, and give us rest. The thing of most importance, however, is that He can forgive us our sins and save us.) In what words did Jesus say that He came into the world for this very purpose?—39. With what words of the second article do we confess that Jesus redeemed and delivered us from all sin?—40. Upon whom, therefore, should we call as upon our only true Helper?—41. In what hymn is it said that we should seek to obtain Jesus, since nothing else will bring us gain?

Lesson for the Third Sunday in Lent (Oculi).

15. How Jesus Comforted a Sorrowing Father by Restoring His Daughter to Life.

Again Jē'sus was in Cā pēr'na ūm, when a man named Jā ī'rūs, who was a ruler of the synagogue, came to Him and threw himself down at His feet, saying, "My daughter is sick and dying, but come and lay Your hand on her, that she may recover and live." So Jē'sus arose and went with him, followed by His disciples and crowds of people. But on the way Jē'sus was detained, and some one from the house of Jā ī'rūs came and said to him, "Your daughter is dead; do not trouble the Master further." Jē'sus, however, said to Jā ī'rūs, "**Do not be afraid, only have faith, and she shall yet be helped.**" When Jē'sus reached the house and saw the people weeping, He said, "Why do you weep? **The maiden is not dead, but asleep.**" And they laughed at Him. But He sent them all out, and did not allow anyone to go with Him into the room where the child was lying, except Pē'ter, Jā'mes, and Jōhn, and the child's parents. Then He took the child by the hand and said, "**Maiden, arise!**" And she stood up at once, and began to walk about. This little girl was twelve years old. Her parents, however,

were amazed, and the report of this miracle spread through all that part of the country.

BIBLE VERSES: Jesus Christ hath abolished death, and hath brought life and immortality to light.

The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth.—Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me.



CATECHISM: Second Article: I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the virgin Mary, is my Lord; who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil.

HYMN: For me to live is Jesus,
 For me to die is gain;
 To Christ I gladly yield me,
 And pass where He has lain.

I hence go with rejoicing
To Christ, my Brother's side,
That I may soon be with Him,
And e'er with Him abide.

Questions for Review: 1. In what city was Jesus again staying?—2. Who came to Him there?—3. Who was Jairus?—4. What was the synagogue? (Answer: It was the place where the people in Capernaum came together every Saturday to worship.)—5. What did Jairus do when he came to Jesus?—6. What did he say to Him?—7. And what did Jesus do at once?—8. (Such is the nature of our dear Savior; He is ever ready to help.) Who followed Him to the house of Jairus?—9. What happened on the way?—10. Meanwhile, what took place at the house of Jairus?—11. Who came to tell Jairus about it?—12. What did the servant say to him?—13. Why should Jairus not trouble Jesus further?—14. Of what did the servant not think in the least?—15. Who also was probably far from thinking that Jesus can even raise the dead?—16. How, then, must it have made Jairus feel when he heard the report of his servant?—17. But what did Jesus say to him when he was so sad and had given up all hope?—18. (Yes, he was firmly to trust in Jesus, and all would yet be well.) What place did Jesus and all who were with Him finally reach?—19. Whom did they find assembled there?—20. And what were all the people doing?—21. (No wonder, death always brings sorrow, especially when, as in this case, it is an only child that dies.) But what did Jesus say to the people who were weeping?—22. And what did He add?—23. Was, then, the little girl not really dead?—24. How, therefore, could Jesus say that she was only asleep? (Answer: Because where Jesus is, death has lost its terrors, and only is as a sleep from which one awakens again.)—25. Who knew nothing of this and did not believe it?—26. Therefore, what did they do when Jesus told them that the child only slept?—27. But what did Jesus do with the people?—28. And where did He go then?—29. What persons only were allowed to follow Him into the room where the child lay?—30. What did Jesus do as He stood at the bedside of the maid?—31. What did He say to her?—32. And what happened?—33. How did the parents feel at first when they saw their dead child alive, and stand up and walk about?—34. (Yes, at first they were amazed; but afterwards they were very happy and must have thanked Jesus for restoring their child to them.) The Savior, however, had proved His power over what?—35. In what Bible verse is it said that Jesus has destroyed death?—36. In what article does the catechism speak of this?—37. Which are the words of the catechism referred to?—38. To whom alone, therefore, should we take

refuge in the hour of death?—39. What Bible verse tells us to call upon the Lord in the day of trouble?—40. And in what Bible verse is it said that He at such times is nigh unto us, provided we call upon Him in truth?—41. Does Jesus, then, no longer permit us to die?—42. Or does He awaken us at once as He did the daughter of Jairus?—43. On what day, however, will He awaken us? (Answer: On the last day, when He comes again from heaven.)—44. Has Jesus also abolished death so far as our own death is concerned? (Answer: Yes; for, trusting in Him, we have no fear of death; death then is even to us only as a sleep out of which we awaken into eternal life.)—45. What hymn expresses the truth that to the believer death even is gain, and takes him to Christ, that he may be with Him forever?

Lesson for the Fourth Sunday in Lent (Laetare).

(On this Sunday lessons 10—15 are thoroughly to be reviewed.)

16. Jesus Desires that Little Children Should be Brought to Him.

One day they brought little children to Jē'sus, that He might lay His hands upon them and bless them. But the disciples found fault with those who brought them. When Jē'sus saw this, He was much displeased and said to His disciples, “**Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God.**” And He took them up in His arms, and put His hands upon them, and blessed them.

* * *

Behold, what manner of love the Father has bestowed upon us, that we should be called children of God.

Thou good and holy Christ who came from heaven in the Father's name. To make us wise and pure within, God's children, too, and free from sin. O bless Thou me, I am but small, and easily may slide and fall. So keep me pure in heart and soul, let heaven be my final goal.

That like the angels I may be, in love's devotion serving Thee.
Forever Thine and blest for aye, O dearest Christ, for this I pray.

Questions for Review: 1. Whom did they bring to Jesus one day, after He had already done much work?—2. What was Jesus to do with the little children?—3. Who would not have the mothers with their children come to Jesus?—4. Why did they try to hinder them?—5. (Yes; they thought that Jesus needed rest, and that He could not



give anything to the little children anyway.) But who defended the mothers?—6. How did Jesus become when He saw what His disciples were trying to do?—7. What did He say to them?—8. Who, then, above all others, are to enter into the kingdom of God?—9. And what did Jesus then do with the little children?—10. Where did Jesus also receive you in such a kind way, and accept you into His kingdom?—11. In what Bible verse did you learn that God in His love has made you His child?—12. In what Christmas hymn do you sing of Christ having come into the world just for you children, in order that you might become the children of God?

Lesson for the Fifth Sunday in Lent (Judica).

17. Jesus is Our Good Shepherd.

In the east there were many sheep. These the shepherd took out to the pasture. Sometimes he went far away into the desert with them. If he was a good shepherd, he also gave his sheep the best of care even in the desert. He was especially watchful not to let any of them leave the flock



and go astray. When a wolf or any other wild beast tried to break into the flock, he bravely fought against them, and sometimes even risked his own life to save that of his sheep. Only faithless shepherds fled from such danger, allowing the sheep to become scattered or even to perish.—Hence the sheep were greatly attached to their shepherd, they readily listened to his voice and responded to his call.

Jē'sus is of all good shepherds the best. He once said

of Himself, "I am the good shepherd; the good shepherd lays down his life for the sheep. But the hireling who does not own the sheep, sees the wolf coming, and leaves the sheep and runs away. And the wolf catches the sheep, and scatters them. I am the good shepherd, and I know My own, and My own know Me. And I lay down My life for the sheep."—Of His sheep the Savior says, "My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life, and they shall not perish, and no one shall snatch them out of My hand."

* * *

BIBLE VERSES: The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters. He restoreth my soul; He leadeth me in the paths of righteousness for His name's sake.

CATECHISM: I believe that Jesus Christ....is my Lord, who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death and from the power of the devil...., in order that I might be His own, live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness, even as He is risen from the dead, lives and reigns to all eternity. This is most certainly true.

HYMN: O Savior, Shepherd, good and fair,
Who watchest all Thy sheep with care,
That none of them may go astray
And wander from Thy flock away,—

I, too, one of Thy flock will be
And confidently follow Thee,
Will ever heed my Shepherd's voice,
And never make another choice.

Questions for Review: 1. Of what animals were there many in the East?—2. Where did the shepherds take the sheep?—3. Into what

kind of a place did he sometimes go with them?—4. Did not the sheep starve and famish there? (Answer: No; for in some parts of the desert there was grass and water. To these the shepherds took their sheep.)—5. About what did the shepherds have to be especially watchful there?—6. For, what kind of animals were to be found in the desert?—7. What did a good shepherd do when he saw a wolf or some other wild beast trying to break into the flock?—8. What did he often risk in defending his sheep?—9. In times of danger, what did the hireling do who did not care for the sheep but only thought of his wages?—10. What happened to the sheep then?—11. What did the sheep do when they heard the voice of their good shepherd who watched over them so carefully?—12. Did they also hear and obey the voice of the strange shepherd? (Answer: No; for they knew the voice of their own shepherd only too well, and took no notice of the voice of any other.)—13. Mention several shepherds of the Old Testament.—14. Of whom do we know that he was an exceptionally good and faithful shepherd?—15. What did David once do when a lion, and then again a bear, had broken into the flock?—16. Of David we also have a most beautiful shepherd-psalm; you learned the beginning of it for today; how does it read?—17. David wrote this psalm when he was in the desert, and Saul was trying to find him and take his life; who at that time provided for David, even as a faithful shepherd provides for his flock?—18. But David was only a type of a greater and even more faithful shepherd; of whom was he a type?—19. In what words did Jesus Himself say that He was the real good shepherd?—20. By what did He prove Himself to be the best of all shepherds?—21. Where did He lay down His life for His sheep?—22. Who are the sheep for whom He thus laid down His life?—23. And who was the wolf from whose power the Savior had redeemed us?—24. In what article do you confess this?—25. What do you say in the explanation of the second article?—26. And now, what must you do since the Savior laid down His life for you, and made you one of His sheep that belongs to Him alone?—27. What does the Savior say of His sheep?—28. Where, in the second article, do you confess that you are now to be Jesus' own, and live in accordance with His will?—29. In what hymn do you promise that you, too, will be one of Jesus' flocks, and hear no voice but His?

Lesson for the Sixth Sunday in Lent (Palmarum).

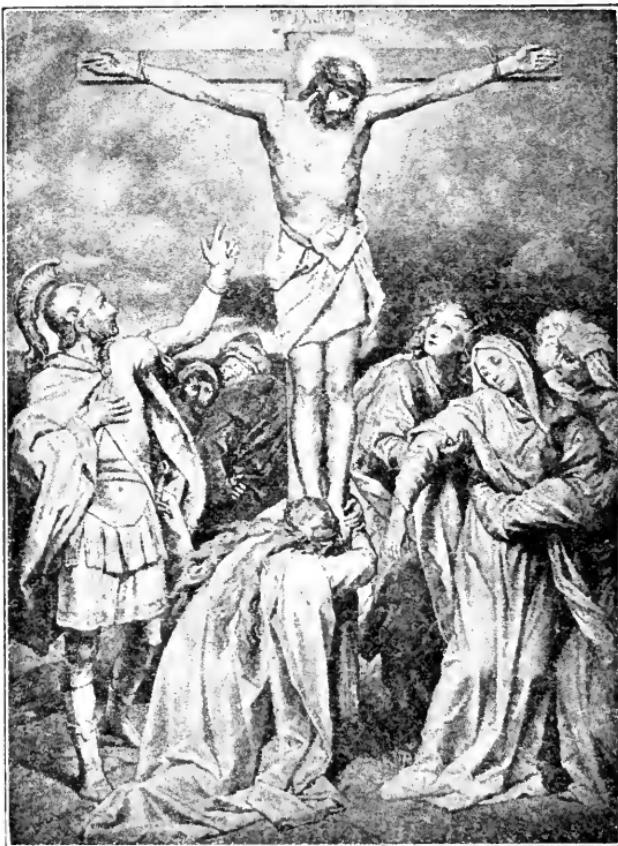
18. How Jesus Died for Us on Good Friday.

On Good Friday, between eight and nine o'clock in the morning, the soldiers led Jē'sus out of the city of Jē'ru'sālēm to Mount Gōl'gōthā, where they were to crucify Him. Upon His head Jē'sus wore a crown of thorns.



and upon His shoulder rested the heavy cross. When Jē'sus broke down under the pressing burden, they compelled a man, named Sī'mon of Cȳrē'nē, to carry the cross for Him. There were also led out two criminals, very wicked men, to be crucified with Jē'sus. Then, too, many people followed out to Gōl'gōthā, especially women, who, seeing Jē'sus suffer, wept for Him. Among the people were Mā'rȳ, the mother of Jē'sus, her sister, and Jōhn, the

disciple whom Jē'sus loved. When they came to the place called Gōl'gō thā, the soldiers crucified Jē'sus and the two criminals with Him, one on each side, and Jē'sus between them. And Jē'sus said, "**Father, forgive them, for they know not what they do.**" It was about nine o'clock in the morning when they nailed Jē'sus to the cross. Over the



cross Pi'late had them put up the words. "Jē'sus of Nāz'a rēth, the King of the Jews."

Meanwhile the people stood under the cross, looking on. Many of them, especially the highpriests, even mocked Jē'sus and said with a sneer, "He saved others and can not save Himself! If Thou art the Son of God, come down

from the cross. Then we will believe in Thee.” One of the criminals also railed at Him, saying, “If Thou art the Christ, save Thyself and us.” But the other one rebuked him and said, “Hast thou no fear of God? We are receiving what we deserve, but **this man** has not done anything wrong.” Then turning to Jē’sus he said, “Lord, remember me, when Thou comest into Thy kingdom.” And Jē’sus answered, “Verily, I say unto thee, today shalt thou be with Me in Paradise.”

Near the cross stood Jē’sus’ mother and other women, as well as His disciple Jōhn. Now, when Jē’sus saw His mother and the disciple whom He loved standing near, He said to His mother, “Woman, behold thy son!” Then He said to His disciple, “Behold, thy mother!” And from that very hour the disciple took her to live in his house.

It was about twelve o’clock at noon, when a darkness came over the whole country lasting till three in the afternoon. And at three o’clock Jē’sus said with a loud voice. “My God, My God, why hast Thou forsaken Me?” After that He said, “I thirst.” Immediately one of the soldiers went and filled a sponge in vinegar, put it on a stalk, and held it up to the lips of Jē’sus. When Jē’sus had received the vinegar, He called out. “It is finished.” And again He said. “Father, into Thy hands I commit My spirit.” Then He bowed His head and expired.

Suddenly the temple curtain was torn in two from top to bottom, the earth shook, the rocks were torn asunder, and the tombs were opened. The Rō’mān captain, however, and the men who with him were watching Jē’sus became greatly frightened, and the captain said, “Verily, this was truly a good man and the Son of God!” But all the people who stood there and looked on, went home, beating their breasts.

In the evening of Good Friday there came Jō’seph of Ar’ī mă thae’a, and Nic”o dē’mus, both secret disciples of

Jē'sus, and several women who loved Him. These good people took the body of Jē'sus from the cross, and with costly spices wrapped it in linen, and laid it in a new grave which Jō'seph had cut in a rock. Then they rolled a great stone against the entrance of the tomb, and went away.

On the following day the highpriests came to Pi'late, the governor, and asked him to have the tomb made secure till the third day; for they were afraid that the disciples of Jē'sus would steal His body and say to the people that He had risen from the dead. So Pi'late gave them permission to make the grave as secure as they could, and they placed a guard of soldiers before the tomb, and sealed the stone.

* * *

BIBLE VERSES: He was wounded for our transgressions,
He was bruised for our iniquities: the chastisement of
our peace was upon Him, and with His stripes we are
healed.

I am the good Shepherd. And I lay down My life for the sheep.—Behold the lamb of God, which taketh away the sin of the world.—The blood of Jesus Christ, the Son of God, cleanseth us from all sin.

CATECHISM: I believe in Jesus Christ, God's only Son, our Lord, who....to judge the quick and the dead.
—What is meant by this?—I believe that Jesus Christ, true God....with His innocent sufferings and death.

HYMN: The tribute of our thanks we bring
To Thee, O Christ, our Lord and King,
Since by Thy death, for us endured,
We are of saving grace assured.

Questions for Review: 1. What do we call the week beginning with Palm Sunday? (Answer: We call it Holy Week.)—2. Why do we call it Holy Week? (Answer: Because it is the week during which Christ suffered and died for us.)—3. In which night of this week did the suffering of Christ begin? (Answer: In the night of Holy Thursday, which is the night before Good Friday.)—4. In what garden did Christ's suffering begin?—5. (Yes, in the garden of

Gethsemane Jesus decided anew to go into death for us.) Whom, therefore, did He allow to take Him captive?—6. To whom did the soldiers first take Jesus? (Answer: to the highpriest Annas.) —7. To what highpriest did they then take Him?—8. In the palace of Caiaphas the high court of the Jews had assembled; to what did it condemn Jesus?—9. To whom did the chief priests and elders of the Jews then lead Jesus, since they themselves had lost the right to kill?—10. What did Pontius Pilate have the soldiers do with Jesus? (Answer: He had them scourge Him, and they also placed a crown of thorns on His head.)—11. Why did Jesus not defend Himself, but submitted to all this so willingly? (Answer: Because He wanted to suffer and die for us.)—12. To what did Pontius Pilate finally sentence Jesus?—13. To what place did the soldiers then lead Him?—14. At what time did they lead Him out of Golgotha?—15. What did He wear on His head?—16. What had they laid upon His shoulders?—17. Whom did the soldiers compel to carry the cross for Jesus when He broke down under the heavy burden?—18. Who besides Jesus was led out to Mount Golgotha?—19. (Yes, they were thieves and murderers; together with them the innocent Jesus was to be crucified.) Who else followed the procession on its way to Golgotha?—20. Who was among these people?—21. What did the soldiers do when they had reached the top of Mount Golgotha?—22. How did they do this?—23. Where did they crucify the two criminals?—24. Where did they crucify Jesus?—25. What did Pilate have them put up over the cross of Jesus?—26. (Yes, that is why the painters write the letters I. N. R. I. over the cross. This is the Latin abbreviation for "Jesus of Nazareth, the King of the Jews.") At what hour of the day was Jesus nailed to the cross?—27. What did Jesus do for those who brought about His crucifixion?—28. With what words did He pray for them?—29. Where were the people standing and what were they doing?—30. What did some of them, especially the highpriests, say to mock Jesus?—31. (Yes, they were glad, thinking they had put Jesus out of the way.) Were they the only ones who mocked Jesus?—32. Who even dared to mock Him? (Yes, he mocked Him saying—what?)—33. What, however did the other thief then do?—34. What did he say to him?—35. And what did he then say to Jesus?—36. (So he realized that Jesus is a King and has a heavenly kingdom.) What did Jesus say to the penitent thief?—37. What did Jesus say when He saw His mother and His disciple John standing near the cross?—38. And what did John do from that very hour?—39. (Yes, he understood Jesus and knew that he was now to care for Mary.) What came over the whole country about 12 o'clock at noon?—40. (Yes, the sun, it seems, refused longer to look upon the

people putting their Savior to death.) What did Jesus say at the end of that darkness?—41. What did He say right after that?—42. What did one of the soldiers do then?—43. What did Jesus then say?—44. With what prayerful words did Jesus depart out of this life?—45. (This was between three and 4 o'clock in the afternoon.) "It is finished," said Jesus before His death; what was now finished? (Answer: His whole work, the work of redemption.)—46. From what had Jesus now redeemed us, the lost and condemned creatures?—47. In what words of the explanation to the second article do you confess this?—48. In what Bible verse is it said that Jesus did not suffer and die on account of **His** sins, but for the sake of **ours**?—49. Recite some more Bible verses which prove that Jesus died for us and our sins.—50. For the sake of the suffering and death of Jesus Christ we are now cleansed from our sins; in what Bible verse did you learn this?—51. Since Jesus had done so much for us, we must offer thanks to Him "with hearts and hands and voices;" what hymn, therefore, do we sing during Lent?—52. The best way for us to thank Jesus is to be wholly His own and live according to His will; what words in the explanation to the second article express this?—53. What did they do with the body of Jesus on Good Friday evening?—54. What can you say in detail about the burial of Jesus?—55. What did they roll against the opening of the tomb?—56. What did the highpriests even do on the following day?—57. Why did they do this?—58. But what could they not do by making the tomb of Jesus so secure? (Answer: They could not keep Jesus in the tomb, for inspite of all they did, He arose from the dead on the Sunday following His death.)

Lesson for Easter.

19. How Jesus Arose from the Dead and Appeared to Mary Magdalene.

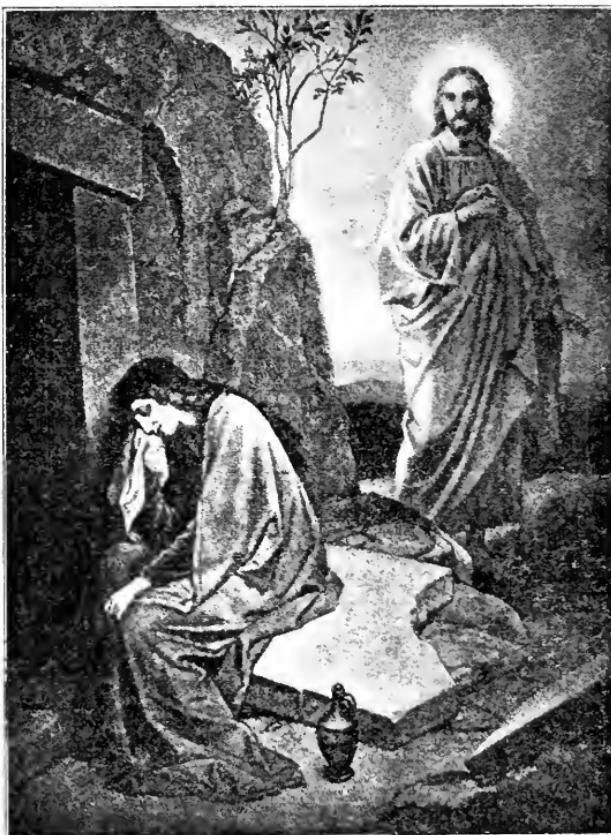
When the Sabbath was over, Mā'rÿ Măg'da lēne, Mā'rÿ, the mother of Jē'sus, and Sā lō'mē bought spices, that they might anoint the body of Jē'sus. And they went to the grave very early on Sunday morning, just after sunrise. While they were on the way, they said to one another, "Who will roll away the stone for us from the entrance of the tomb?" But, on looking up, they saw that the stone

was already rolled back. For, a great earthquake had occurred, and the angel of the Lord had come down from heaven and rolled away the stone. When this happened, the men on guard trembled violently and became like dead. Afterwards, however, they hastened away from the tomb



and went into the city of Jēru'sā lēm. Since the tomb was open, the women went into it and saw a young man sitting at their right, clothed in a white robe; and they were amazed. But he said to them, "Be not amazed, you are looking for Jē'sus of Năz'ā rēth, who was crucified. He is not here; He has risen. Go and tell it to His disciples." Then the women left the tomb quickly, in awe and great joy.

On that same Easter morning the risen Lord Himself appeared to Mā'ry Māg'da lēne. She was standing before the tomb, weeping. As she wept, she leaned forward into the tomb and saw two angels clothed in white sitting where the body of Jē'sus had lain. The one was sitting where



the head, and the other where the feet of Jē'sus had been. These angels said to Mā'ry, "Woman, why weepest thou?" She said to them, "They have taken my Master away, and I know not where they have laid Him." After saying this, she turned about and saw Jē'sus standing there, but she did not know that it was Jē'sus. He said to her, "Woman, why weepest thou? Whom seekest thou?" She thought

Him to be the gardener, and answered, "Sir, if thou hast taken Him away, tell me where thou hast laid Him, and I will take Him away myself." Jē'sus said to her, "**Mā'rý!**" Then she knew Him by His voice, and exclaimed, "**Rabboni!**" which means, "Master!" And when she would take hold of Him, He said to her, "Touch Me not, but go and tell My disciples, I ascend unto My Father and your Father, unto My God and your God." Then she went away with joy and told His disciples that she had seen the Lord, and that He had said this to her.

BIBLE VERSES: Death, where is thy sting?—Grave, where is thy victory?—Thanks be to God who giveth us the victory through our Lord Jesus Christ.

Because I live, ye shall live also.—I am the resurrection and the life.

CATECHISM: I believe in Jesus Christ, God's only Sonthe quick and the dead.—What is meant by this?—I believe that Jesus Christ, true God....lives and reigns to all eternity. This is most certainly true.

HYMN: Now if I die—who knows the hour
When death shall come and take me?—
My Savior has still greater pow'r,
To life He will awake me,
And from the grave's most dismal night
Lead me to heaven's joyful light.

Questions for Review: 1. When had Jesus died on the cross?
—2. When had they buried Him?—3. When had the chief priests placed the guard before the tomb and sealed the stone?—4. What did the women do when the Sabbath was over, that is, on Saturday evening?—5. For what purpose did they buy the spices?—6. Had not the body of Jesus been anointed on the evening of Good Friday? (Answer: Yes, but the Jewish Sabbath began already when the sun went down on Friday evening, and then everyone had to rest according to the law. Hence the anointing had only been done hurriedly.)—7. When did the women go out to the grave, after they had bought the

spices on Saturday evening?—8. What question suddenly began to trouble them on the way?—9. But what did they see on looking up?—10. How had that happened?—11. What had the guards done then?—12. What did the women do, since the tomb was open?—13. (They could go into the grave because it was a kind of a room cut into a rock.) Whom did they see sitting in the grave?—14. How did they feel when they saw him?—15. But what did the young man, who was an angel, say to them?—16. According to the angel's words, what had Jesus done?—17. What did the women do after they had heard the words of the angel?—18. To whom did the risen Lord Himself appear on the same Easter morning?—19. Where was Mary Magdalene standing?—20. (Yes, she must soon have gone back again to the grave.) What was she doing as she stood before the tomb?—21. Whom did she see when she leaned forward into the tomb?—22. What did the angels say to her?—23. What did Mary Magdalene answer them?—24. Who stood back of her when she looked around?—25. What did she not know?—26. Who did she think it was?—27. What, therefore, did she say to him?—28. What did Jesus then say to her?—29. By what did she know Him?—30. What did she say to Him?—31. What did she then want to do at once?—32. But what did Jesus say to her?—33. What, then, was Mary to do?—34. And what did she really do?—35. So what did Jesus do on the third day after His death?—36. What powers, consequently, were unable to hold Him? (Answer: Death and the grave.)—37. Why could they not hold Him? (Answer: Because He was the Son of God and had power over death.)—38. What had He, therefore, said of Himself even before His resurrection?—39. Of what words in the second article particularly do you therefore think today?—40. In what words does the explanation to the second article speak of the same thing?—41. (Yes, but not only in these words; the whole explanation would be wrong if Jesus had not risen from the dead, for in this case He would not have redeemed us and would not be our Lord. It is by His resurrection that He proved Himself to be true God and our true Savior.) Whose power do we not need to dread now, since Jesus has taken it from them? (Answer: The power of death and the devil.)—42. What may we triumphantly say to death when we think of our risen Lord?—43. In what hymn do you say that your Savior has greater power than death, and that He will also awaken you to life when you shall have died?

The First Sunday after Easter (Quasimodogeniti).

Review Sunday.

The lessons 17—19 are thoroughly to be reviewed.

Lesson for the Second Sunday after Easter (Misericordias).

20. Jesus Would Help the Greatest of Sinners, if They Would Only Come to Him.

Many publicans and sinners once drew near Jē'sus, that they might hear Him. But the Phār'ī sees and teachers of the law murmured, saying, "This man receives sinners and eats with them." Then Jē'sus told them this story:

A man had two sons. The younger of them said to his father, "Give me my share of the inheritance." So the father divided the property between them. A few days later, the younger son took all that he had, and went away into a distant land. There he squandered his inheritance by leading a dissolute life. After he had spent everything, there was a severe famine through all that country, and he began to be in want. So he went and engaged himself to a citizen of that country, who sent him into his fields to herd swine. He even longed to satisfy his hunger with the husks on which the swine were feeding; and no one gave them to him.

Then he came to himself and said, "How many of my father's hired servants have more bread than they can eat, while I am here starving to death. I will rise and go to my father and say to him, 'Father, I have sinned against heaven and against thee. I am no longer worthy to be called thy son; make me one of thy hired servants'." And he rose and went to his father.

While he was still a long way off, his father seeing him was deeply moved, and ran to meet him, threw his arms

round his neck, and kissed him. "Father," said the son, "I have sinned against thee, and am not worthy to be called thy son; make me one of thy hired servants." But the father said to his servants, "Be quick and fetch the best robe and put it on him; give him a ring for his finger and



shoes for his feet; also bring a fatted calf and kill it, and let us eat and make merry; for this my son was dead and is alive again; he was lost, and is found." So they began to be merry.

Meanwhile the older son was out in the fields. When he came home and near the house, he heard the music and dancing. So he called one of the servants and asked him

what it meant. The servant told him that his younger brother had returned and that his father was glad to have him back. This made the older brother angry. He murmured against his father for receiving his younger son so kindly and for being so happy because of his return; and he would not go into the house. His father therefore went out to him and begged him to come in. He also told him, “We could not help rejoicing, because this your brother was dead and is alive again; he was lost, and is found.”

* * *

BIBLE VERSES: Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.

The Son of man is come to seek and to save that which was lost.—The blood of Jesus Christ, God’s Son, cleanseth us from all sin.

CATECHISM: I believe in the Holy Ghost; the holy Christian Church, the Communion of Saints; **the Forgiveness of sins;** the Resurrection of the body; and the Life everlasting. Amen.—What is meant by this?—I believe that I can not by my own reason or strength; in which Christian Church He daily and richly forgives me and all believers all our sins.

HYMN: Though great our sins and sore our woes,
His grace much more aboundeth;
His helping love no limit knows,
Our utmost need it soundeth.
Our kind and faithful Shepherd He,
Who shall at last set Israel free
From all their sin and sorrow.

Questions for Review: 1. Who drew near to Jesus?—2. What kind of people were they? (Answer: The publicans were tax collectors who took more from the people than the law required, thus cheating them; the sinners spoken of here were people whom everyone knew as outcasts of society.)—3. Why did they draw near to Jesus?

—4. What did Jesus do with them?—5. Who were displeased with His actions?—6. How did they think Jesus should deal with these sinners? (Answer: They thought He should keep away from them and let them continue in their sins.)—7. What, therefore, did they say concerning Jesus, as if pointing at Him with their fingers?—8. What did Jesus tell the Pharisees and teachers of the law, in order to show them how wrong their thoughts were?—9. (Yes, it was a story about a father and his two sons.) What did the younger of them say to the father?—10. Did the younger son show himself grateful or ungrateful toward his father by asking him for his share of the inheritance?—11. How must his father have felt when he saw the ungratefulness of his younger son? (Answer: He must have felt very sad.)—12. Still, what did he do?—13. What did the younger son do after a few days?—14. What kind of a life did he lead in that distant country?—15. What did he do with his money and property?—16. Just then, what misfortune befell the land where he lived?—17. What did the prodigal son suffer after he had squandered all his goods and money?—18. What was he obliged to do if he did not want to die of hunger?—19. What kind of work did he find with a citizen of that country?—20. With what did he even long to satisfy his hunger?—21. (Yes, and no one gave him any of these, he had to hunt for them himself.) Of what did he think in his misery?—22. (But he did not only think of his father's house, where he had been so well provided for, he also thought of his sins, and how he had grieved his father; he came to himself.) Tell me, then—of what did he think?—23. What must he have felt like doing at once?—24. But what question must have troubled him? (Answer: The question whether his father would be willing to take him back again.)—25. Nevertheless, what did he finally resolve to do?—26. For, what did he say to himself?—27. And what did he then really do?—28. Who saw him when he was yet far off?—29. Why did the father know him as soon as he saw him, though his clothes hung on him in rags? (Answer: Because it was his son and he his father.)—30. What did the father do as soon as he saw his son?—31. What would the father have been prompted to do, had he only thought of the sin and ingratitude of his son? (Answer: He would have been prompted to send him away and close the door on him.)—32. But of what did the father think above everything else when his son returned? (Answer: Of the pitiful condition in which his son came to him.)—33. What did the son say to his father when he was met by him with so much love, when the father even embraced and kissed him?—34. What, however, did the father say to the servants?—35. Why did the father deal thus

with his son? (Answer: He was so glad that he had his son back again.)—36. What, therefore, did he ask all the members of his household to do? (Answer: To make merry.)—37. Who was the only one that would not join in the merry-making, but grew angry and murmured?—38. What, according to the opinion of the older son, should the father have done with the younger son when he came to him? (Answer: He should have sent him away and left him in the misery which he had brought upon himself.)—39. But the father thought it to be a matter of course that he should have received his son kindly and rejoice over his return; so what did he say to his older son?—40. (With this story Jesus defended Himself over against the murmuring Pharisees and teachers of the law, and gave His reason for receiving the publicans and sinners so kindly, and eating with them.) What lesson did Jesus wish to teach the Pharisees and teachers of the law with this story? (Answer: He wished to say to them: As the father simply could not do anything else than to receive his ungrateful son when he returned to him, so I must receive these publicans and sinners who come to Me, and must rejoice with them.)—41. Like whom, however, were the Pharisees because they murmured against Jesus?—42. In what Bible verse does Jesus Himself say that He came into the world to save the lost sinners?—43. In what Bible verse is it said that even for the greatest sins forgiveness may be obtained?—44. And in what Bible verse did you learn that it is Jesus whose blood cleanseth us from all sins?—45. In what hymn do we sing about this?—46. And in which article do you confess that God forgives the sins of His children daily and richly?—47. Which are the very words of the article?—48. Of course, only who finds forgiveness for all his sins, even for the greatest? (Answer: Only he who in repentance and faith comes to Christ.)

Lesson for the Third Sunday after Easter (Jubilate).

21. Jesus Tells Who is Our Neighbor, Whom We Should Help.

Once a scribe came to Jē'sus and asked him, "Master, who is my neighbor?" Jē'sus gave him an answer by telling him this story:

A man was going down from Jē ru'sā lěm to Jěr'ī chō,

when he fell into the hands of robbers. They stripped him of everything, and beat him, and went away leaving him half dead. As it chanced, a priest was going down by that road. He saw the man, but passed by on the opposite side. A **Lē'vīte**, too, did the same thing. But a **Sā măr'ī tan**, traveling that way, came upon the man, and when he saw



him, was moved with compassion. He went to him and bound up his wounds, dressing them with oil and wine. Then he put him on his own animal, and brought him to an inn, and took care of him. The next day he took out two pence and gave them to the inn-keeper, saying, "Take care of him, and whatever more you may spend, I will repay you on my way back."

When Jē'sus had finished telling this story, he said to the scribe. "**Go, and do likewise.**"

BIBLE VERSES: Deal thy bread to the hungry, and bring the poor that are cast out to thy house. When thou seest the naked, cover him, and hide not thyself from thine own flesh.

Blessed are the merciful; for they shall obtain mercy.

CATECHISM: Thou shalt not kill.—What is meant by this?—We should fear and love God and not hurt nor harm our neighbor in his body, but help and befriend him in every bodily need.

HYMN: O gentle Dew, from heaven now fall
 With power upon the hearts of all,
 Thy tenderness instilling;
 That heart to heart more closely bound,
 Fruitful in kindly deeds be found,
 The law of love fulfilling.

Questions for Review: 1. What question did a scribe ask Jesus?—2. With what story did Jesus answer his question?—3. Where did a man go, according to this story?—4. (The way from Jerusalem down to Jericho was a very dangerous one, which robbers often chose when they wanted to rob.) Into whose hands did this man also fall?—5. What did the robbers do with him?—6. Who chanced to go by that way then?—7. What kind of a man was the priest?—8. What, therefore, might the more have been expected of him?—9. But what did he do?—10. (Yes, he only thought of himself and his own safety.) What did he lack, therefore? (Answer: He lacked the love that prompts one to be good and merciful to his neighbors.)—11. Who acted the same as the priest?—12. What kind of a man was the Levite? (Answer: He was a servant in the temple.)—13. What had he also failed to learn of the merciful God whom he served in the temple? (Answer: To be merciful toward his neighbors.)—14. Who came that way after the priest and the Levite had passed by?—15. Why was it the less to be expected of him that he would help the Jew who was lying there on the way?—16. And yet, what did he have in his heart for the half dead Jew?—17. (Yes, he had compassionate love in his heart. He did not stop to think that the unfortunate Jew was one of his enemies, nor was he concerned

about his own safety; he only thought of the misfortune which had befallen that Jew, and realized that he was now neighbor to him and must now render him help; he had compassion with the poor man.) Hence, what did he do as soon as he saw him?—18. What did he do with the wounds of the prostrate man?—19. How did he take him away from that dangerous place?—20. What did he do for him in the inn?—21. What did he give to the inn-keeper on the following day, before continuing his journey?—22. What did he say to him?—23. How do we call the Samaritan on account of all that he did for the unfortunate now?—24. (Yes, we call him the good Samaritan because he had compassionate love in his heart, and showed it so beautifully by what he did.) The good Samaritan had understood and done the will of God better than which two men?—25. So with what words did Jesus put the good Samaritan up as an example for the Jewish teacher of the law?—26. According to this story, who is my neighbor? (Answer: Everyone who needs my help and whom I can help.)—27. And when do I prove myself a neighbor to him? (Answer: When I have compassionate love for him and come to his aid.)—28. In what part of the catechism does the word "neighbor" occur so often?—29. And in what commandment did you learn that we should help and befriend our neighbor in every bodily need?—30. Which are the words of the whole fifth commandment?—31. Are there at the present time any people in your neighborhood whom you could help?—32. What kind of people for instance?—33. What should you have in your heart toward them?—34. And by what should you prove your compassionate love toward them?—35. What, for example, should you do with the hungry?—36. And what with those who are naked, or at least have no decent clothes to wear?—37. In what beautiful verse of the Bible does God require that of you?—28. And if you lack such compassionate love, so that you prefer always to think only of your own comfort, then pray to God for the love of the good Samaritan. You have learned such a prayer; do you recall it?—39. True children of God must be merciful and compassionate. If we are merciful to our neighbors, God will be merciful also to us. In what Bible verse did you learn this?

Lesson for the Fourth Sunday after Easter (Cantate).

22. Jesus Tells Us to Forgive Those Who Sin Against Us.

At another time Jē'sus again told His disciples a story and said: "There was a king who would reckon with his servants. And when he began to do so, one was found who owed him ten thousand talents. As the servant was not able to pay, the king ordered him to be sold together with his wife, and his children, and everything that he had. There-



upon the servant fell upon his knees, before the king and said, 'Have patience with me, and I will pay you all.' The king was moved with compassion, and let the servant go, and forgave him the debt.

On going out, the same servant came upon one of his fellow-servants, who owed him a hundred pence. Taking him by the throat, he said to him, 'Pay me what you owe!' The fellow-servant fell upon his knees, begged for mercy, and said, 'Have patience with me, and I will pay you all.' However, he would not do it, but put him in prison till he should pay his debt.

When the other servants saw what had happened, they were very sorry, and told the king all about it. Then the king sent for the servant and said to him, ‘You wicked servant! I forgave you all that debt when you begged for mercy. Should you not also have shown mercy to your fellow-servant as I showed mercy to you?’ And the king grew angry and had him put in prison till he should pay the whole of his debt.”

After Jē’sus had finished this parable, He added, “So, also, will my heavenly Father do to you unless you forgive from your hearts all those who sin against you.”

* * *

BIBLE VERSES: If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Forgive, and ye shall be forgiven!

CATECHISM: Fifth Petition: And forgive us our trespasses, as we forgive those who trespass against us.—What is meant by this?—We pray in this petition that our Father in heaven would not look upon our sins.....those who sin against us.

HYMN: To me, a sinner, grace is given
And wonderful compassion shown.

Questions for Review: 1. What did the king, of whom Jesus here speaks, begin to do with his servants?—2. (Yes, he began to reckon with them. He had loaned them money with which they were to do business for his and their benefit.) How much did one of his servants owe him?—3. (That was an enormous sum, about \$10,000,000! And how very rich this king must have been if one servant alone could owe him so much!) What was the servant unable to do with so large a sum?—4. What orders did the king then give?—5. (Very true: you notice that the servant was a slave and for that reason could be sold like cattle.) But what did the servant do when he heard that he, his wife and children, and all that he had, was to be sold?—6. And what did he say to the king?—7. With what was the king moved then?—8. And what did he do out of compas-

sion?—9. That was showing abundant grace and mercy. What, therefore, should this servant have said to himself?—10. (Certainly; he should have said to himself, "Now I'll also be merciful and lenient toward those who are indebted to me.") But did he do so?—11. Whom did he meet shortly after?—12. How much did this fellow-servant owe him?—13. (O, how little that was compared to what he had owed the king! The hundred pence was only \$70.00 in our money.) How much had the king given him?—14. What should he, therefore, have done with the \$70.00?—15. But what did he do with his fellow-servant?—16. What did he say to him?—17. What, then, did his fellow-servant do?—18. And what did he say to him?—19. The fellow-servant thus used the same words which he himself shortly before had addressed to whom?—20. Did it help him any to beg for mercy?—21. What rather did the wicked servant do with him?—22. How did the other servants feel when they saw what had happened?—23. And what did they do?—24. What, then, did the king say to the wicked servant?—25. And what did he do with him?—26. What words did Jesus add to this parable?—27. What, therefore, must we do if we would be disciples of Jesus?—28. And what will the heavenly Father do with us if we are unmerciful toward our fellow-men, and will not forgive them?—29. Did God also forgive us so great a debt as did the king in the parable?—30. What debt was it?—31. How great was this one debt?—32. Yes, it was much greater than whose debt is toward us?—33. In which way shall we show our gratitude towards God for the forgiveness of our sin?—34. In which brief Bible verse does Jesus expressly demand of us that we forgive those who sinned against us?—35. Which Bible verse teaches us that unless we forgive others, God will not forgive us?—36. In which petition of the Lord's Prayer do you ask God for forgiveness?—37. What do you add to the words, "Forgive us our trespasses"?—38. And what do you thereby promise?—39. Recite the whole fifth petition, together with the explanation!

Lesson for the Fifth Sunday after Easter (Rogate).

23. Jesus Tells Us to Pray.

During His sojourn here on earth, Jē'sus prayed much and often. He prayed for Himself and for others. He prayed in the morning and in the evening. He prayed before meals, as He did when He fed the five thousand. He prayed especially when He was about to begin some great work.

In the garden of Géth sém'á nē He prayed so earnestly that His sweat was like great drops of blood falling on the ground. While hanging on the cross, He prayed for His enemies, and He departed this life praying, "Father, into Thy hands I commit my spirit." When He prayed, He talked with His Heavenly Father, He talked as a child talks with its father.

Jé'sus also wants us to pray diligently, and to talk with God in prayer. If we pray devoutly and with a believing heart, He will hear our prayer, as He said to His disciples, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." He even taught us a prayer. We call it the "Lord's Prayer" because He, the Lord, taught it to us.

One day Jé'sus was at a certain place praying, and, when He had finished, one of His disciples said to Him, "Lord, teach us to pray." And He said to them, "When you pray, say,

(Introduction): Our Father Who art in heaven.

(1st petition): Hallowed be Thy name;

(2nd petition): Thy kingdom come;

(3rd petition): Thy will be done on earth as it is in heaven.

(4th petition): Give us this day our daily bread,

(5th petition): And forgive us our trespasses as we forgive those who trespass against us,

(6th petition): And lead us not into temptation,

(7th petition): But deliver us from evil.

(Conclusion): For Thine is the kingdom and the power and the glory for ever and ever. Amen."

* * *

BIBLE VERSES: Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that seeketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me.—The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth.

CATECHISM: Second Commandment: Thou shalt not take the name of the Lord, thy God, in vain; for the Lord will not hold him guiltless that taketh His name in vain.—What is meant by this?—We should fear and love God and not curse.....praise and thanksgiving.—Introduction to the Lord's Prayer: Our Father who art in heaven.—What is meant by this?—God would hereby tenderly invite us to believe.....as dear children ask of their dear father.

HYMN: Praise to Thee my soul shall render,
Who this night has guarded me;
My omnipotent Defender,
Who from ill death set me free;
Free from danger, anguish, woe,
Free from the infernal foe.

As night is now before me,
Spread both Thy pinions o'er me,
O Jesus, my true Joy.
To shield me ev'ry hour
From Satan's might and power,
Let angels be in Thy employ.

Questions for Review: 1. What did Jesus do much and often during His sojourn on earth?—2. For whom did He pray?—3. When, for instance, did He pray?—4. How earnestly did He pray in the garden of Gethsemane?—5. For what great work did He there prepare Himself by prayer?—6. For whom did He pray on the cross?—7. In what words did He pray for them?—8. With what words of prayer did He depart this life?—9. By what name did He call God on all these occasions?—10. How, then, did He speak with God when He prayed?—11. Of whom does Jesus also demand diligence in praying?—12. In what commandment did you learn that you are to call upon God in prayer?—13. Recite the second commandment and the explanation.—14. What, then, are we to do with the name of God?—15. (Yes; for this reason God made His name known to us, so that we may call upon His name in every time of need.) In what Bible verse did you learn that we are to call upon God?—16. Are

we to call upon God only in time of need?—17. No, we are to call upon Him every day; especially in what times of the day?—18. Which is your morning prayer?—19. Which is your evening prayer?—20. Which prayer do you offer at meal-time?—21. How also may we talk with God when we pray to Him?—22. Where does the catechism teach you this?—23. Which is the Introduction to the Lord's Prayer?—24. And how does Dr. Martin Luther explain these words?—25. How, then, are we to ask Him?—26. What will our heavenly Father do when we thus ask Him with all cheerfulness and confidence?—27. With what words does Jesus assure us that our prayer will be heard?—28. In which Bible verse did you learn that the dear Lord is near to all who call upon Him in truth?—29. How can we plainly tell that Jesus wants us to pray? (Answer: By the fact that He taught us to pray.)—30. What prayer did He teach us?—31. On what occasion did He teach it to His disciples?—32. Into which parts is this most beautiful of all prayers divided?—33. Into how many parts are the seven petitions divided?—34. What word is repeated in the first three petitions?—35. What word is repeated in the last four petitions?—36. (Very well; in the first three petitions the word "Thy", in the last four petitions the word "our". In the first case we think of God's name, God's kingdom, and God's will, in the latter we think of ourselves and our needs. We may and should pray for both, for things pertaining to God and for things pertaining to us.) What, then, shall we gladly do, since Christ Himself taught us to pray?

Lesson for the Sunday after Ascension (Exaudi).

24. Jesus Ascends Into Heaven in Order to Be With Us Always.

During the forty days after His resurrection, Jē'sus often appeared to His disciples, and spake to them about the kingdom of God. At one occasion when they were gathered about Him, He said to them, "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

When Jē'sus appeared to His disciples for the last time,

He led them out to mount Öl'jvět, and there He said to them: "Do not leave Jē ru'sā lěm, but wait there till you have been filled with the Holy Spirit." Then He lifted up His hands and blessed them. And while He was blessing them, He was taken up into heaven, and a cloud received Him from their sight.



While they were still gazing up into the heavens, as He went, suddenly two men, clothed in white, stood beside them, and said, "Men of Gäl'i lēe, why are you standing here looking up into the heavens? This very Jē'sus, Who has been taken from you into the heavens, will come in the very way in

which you have seen Him go into the heavens.” Then they returned to Jē ru’sā lěm with great joy, praising and blessing God.

* * *

BIBLE VERSES: He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

In My Father’s house are many mansions, and I go there to prepare a place for you.—Lo, I am with you alway, even unto the end of the world.

CATECHISM: Second Article: And in Jesus Christ His only Son, our Lord; who.....the quick and the dead.—Part IV: What benefits does Baptism confer?—It works forgiveness of sin, delivers from death and the devil, and gives everlasting salvation to all who believe what the words and promises of God declare.

HYMN: Jesus, my Redeemer, lives!
I, too, unto life must waken;
He will have me where He is:
Shall my courage then be shaken?
Shall I fear? Or could the Head
Rise and leave its members dead?

Questions for Review: 1. Why did Jesus rise from the dead?—2. Unto whom did He appear after His resurrection?—3. For how many days did Jesus appear to His disciples from time to time, after He had risen?—4. About what did He talk to His disciples on such occasions?—5. By what had He laid the foundation to the kingdom in which He Himself wanted to be Lord and King? (Answer: By His death and His resurrection.)—6. (Now His disciples saw most clearly why He had come into the world, and suffered and died, and why He rose again from the dead.) What did He say to them at one occasion when they were gathered about Him, so that they might know Him to be the true King both in heaven and on earth?—7. A true king has a kingdom, and many subjects; what must Jesus, therefor, have, if He wished to be King?—8. Who were to be the subjects of Jesus? (Answer: All nations.)—9. (True; not only the Jews, but all the nations of the earth, for He died and rose for all.) What, therefore, did He say to His disciples?—10. According to these words, how were the disciples to make all nations His subjects?—11. (Indeed, by baptizing all nations and teaching

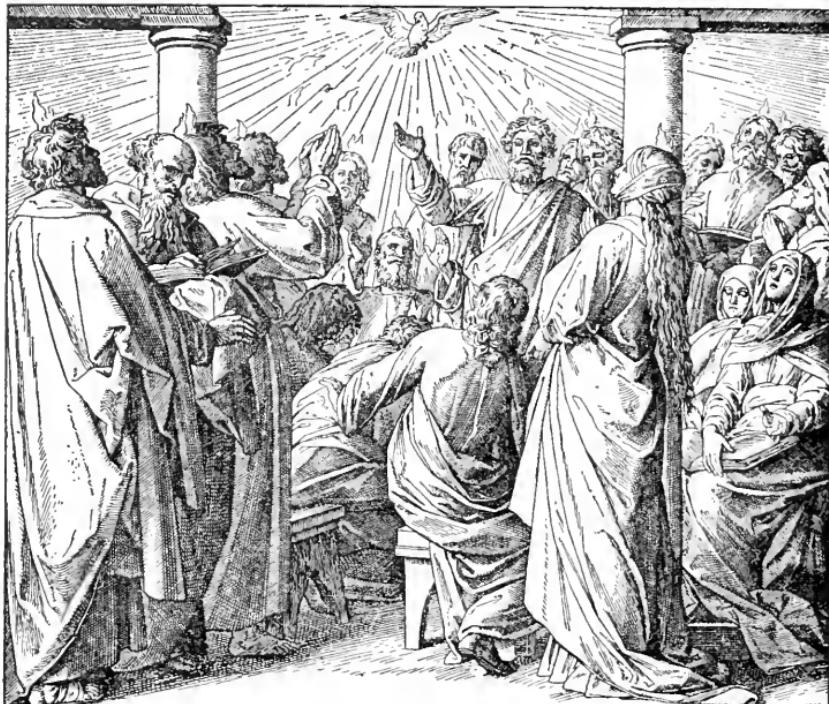
them the will of Jesus.) In whose name were they to baptize all nations?—12. What do we call the great work which Jesus commanded in these words? (Answer: The work of mission.)—13. What do the missionaries do whom we send out to the nations who as yet have heard nothing of Jesus? (Answer: They proclaim the message that Jesus is King in heaven and on earth; they baptize all who believe this, and teach them to live in accordance with the will of Jesus.)—14. The disciples or the apostles of Jesus were to be the first missionaries; who promised always to be with them in this difficult work?—15. In what words did He give them this promise?—16. On what mount did Jesus gather His disciples when He appeared to them for the last time?—17. What did He say to them?—18. What did He do?—19. What happened while He was blessing them?—20. Where do we confess that Jesus was taken up into heaven?—21. How does the second article read?—22. Where is Jesus, since He has ascended into heaven? Think of the words of the second article.—23. What do we mean when we say: "He sitteth on the right hand of God the Father Almighty?" (Answer: He rules as king and has the same power as the Father.)—24. Could His disciples still see Him after He had ascended into heaven? (Answer: No, He was now invisible.)—25. When will Jesus appear again visibly? Think of the words of the second article.—26. Who announced to the disciples after the ascension of Jesus that He would come again?—27. How do we call that day when He will come again?—28. Why did Jesus ascend into heaven? (Answer: In order that He might be with His own always.)—29. How do the words read in which He has given this promise?—30. And not only will He be with His subjects as long as they live here on earth, where will He take them when they die?—31. In which hymn do we express the firm belief that in death He will take us unto Himself?—32. In which Bible verse does Jesus teach us that He went to heaven to prepare a place for us, so that we shall be with Him when we leave this world?—33. By what holy act have you already been made a member of Christ's kingdom?—34. For, what gifts does baptism confer?—35. (Consequently, you were already received into Christ's kingdom when you were baptized, because only in His kingdom are remission of sin, life, and salvation imparted.) But what must you do now, since you belong to His kingdom and He is your King? (Answer: I must live according to the will of Jesus.)—36. (Correct; you must live in accordance with His will; you must do only what He wants you to do and what pleases Him. Among other things, you must help to do missionary work, in order that every nation may learn to know Jesus as its King, and belong to His kingdom.)

By what song are we inspired to carry on such missionary work? Think of the song, "The heathen in their sore distress." Who has remembered it?

Lesson for Whitsunday (Pentecost).

25. Jesus Sends the Holy Spirit, Who Shall Lead Us to Jesus.

When the day of Pentecost was fully come, the disciples were all with one accord gathered together in Jēru'sālēm.



Suddenly there came a sound from heaven like that of a mighty rushing wind, and filled the whole house in which they were sitting. There also appeared little flames of fire, which had the form of tongues, and sat upon each one of them. And they were all filled with the Holy Spirit and began to preach in different languages.

Now, on the festival of Pentecost there were in

Jē ru'sā lēm many Jews from every country in the world. When they heard that sound from heaven, they came together and heard the disciples speak in their language. And they were all astonished and said, "What does this mean?" Then Pē'ter arose and delivered a powerful sermon. He said, "Ye men of Is'rā el, hear these words. Jē'sus of Nāz'ā rēth, a man approved of God. Him ye have crucified. But God has raised Him up from the dead, and made Him both Lord and Christ. He has been exalted by the right hand of God, and has sent the Holy Spirit down upon us, as ye see and hear." When the Jews heard this, they were pricked in their heart, and said to the apostles, "Men and brethren, what shall we do?" Pē'ter answered, "Repent and be baptized in the name of Jē'sus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." Then many repented and were baptized, and on that same day three thousand souls were added to Jē'sus' disciples. These 3,000, together with the earlier disciples of Jē'sus, constituted the first Christian congregation, or Church, here on earth.

After the day of Pentecost, however, the apostles went into all the world and preached to all nations that Jē'sus Christ is the only Lord and only true Savior in heaven and on earth.

* * *

BIBLE VERSES: There is no salvation in any other: for there is no other name under heaven given among men, whereby we must be saved.

No man can say that Jesus is the Lord, but by the Holy Ghost.—Create in me a clean heart, O God, and renew a right spirit within me.

CATECHISM: Third Article: I believe in the Holy Ghost; the holy.....life everlasting. Amen.—What is meant by this?—I believe that I can not by my own reason or strength believe in Jē'sus Christ, my Lord.....in Christ everlasting life. This is most certainly true.

HYMN: Lord Jesus Christ, be present now
And let Thy Holy Spirit bow
All hearts in love and fear today,
To hear the truth and keep Thy way.

Questions for Review: 1. How many days after Easter was it that Jesus ascended into heaven?—2. What had He promised His disciples?—3. Where were they told to stay until they had received the Holy Spirit?—4. Where were they still ten days after Christ's ascension?—5. In what place were they probably fond of staying?—6. Where were they most likely also on the tenth day after the ascension of Jesus?—7. What festival did the Jews celebrate on that day?—8. Did the Jews, also, have such a festival?—9. What was their object in celebrating the festival of Pentecost? (Answer: They wished to thank God for the beginning of the harvest, and also commemorate the giving of the law on Mount Sinai.)—10. What happened suddenly, when the disciples were all assembled with one accord?—11. This sound from heaven could be **heard** even at a long distance; and what was there to be **seen**?—12. What form did the little flames have?—13. Upon whom did they descend?—14. Was that the main thing that the sound was heard and the flames seen?—15. (Most surely not; by these signs the people were to notice that God was doing something great that could be neither seen nor heard.) What was that?—16. (Yes, the main thing was that the disciples were all filled with the Holy Spirit.) Who was it that sent the Holy Spirit down upon them?—17. Why did Jesus send the Holy Spirit upon them from **heaven**? (Answer: They were to see by this that Jesus had really gone to heaven and now was Lord and King over all, and the Holy Spirit was to give them everything they needed for their lives and for their apostolic office.)—18. What, therefore, did they at once begin to do after they had received the Holy Spirit?—19. What was particularly wonderful about their preaching?—20. Who besides the disciples had heard the sound from heaven?—21. Where, therefore, did they come together?—22. Were those who came together all residents of Jerusalem?—23. How did it happen that there were among them on that day Jews from all over the world?—24. In what language did each one of these Jews hear the apostles preach?—25. (This was strange and wonderful indeed that the apostles spake in so many different languages.) What, therefore, did the devout Jews say to one another in astonishment?—26. Which one of the disciples then arose?—27. What did he ask the people to do?—28. What did he then preach to them?—29. What did he say God had made Jesus by His resurrection?—30. And whom

had Jesus now sent down from heaven?—31. How were they affected by Peter's preaching?—32. What anxious question did they ask the apostles?—33. What did Peter answer them?—34. How were they to receive forgiveness of sin and the gift of the Holy Spirit?—35. And what did many do?—36. (Yes, they repented of their sins and believed in Jesus as the only Savior.) How many were baptized on that day?—37. What did these 3,000, together with the earlier disciples of Jesus, constitute?—38. What did the disciples do after Pentecost?—39. In what Bible verse do we find the statement that there is salvation only in Jesus?—40. Do we also need the Holy Spirit?—41. (Most surely, because without the Holy Spirit we can not come to Jesus nor believe in Him as our Lord and Savior.) In what Bible verse did you learn this?—42. In which article do we confess that we can come to Jesus Christ, our Lord, only through the Holy Spirit?—43. How do we read in the explanation of the third article? (Answer: I believe, etc.)—44. You say, "The Holy Spirit has called me through the Gospel," etc.; by what has the Holy Spirit already done this?—45. (Yes, by baptism; baptism is our Pentecost.) In what Bible verse do you pray God to give you His Holy Spirit ever anew?—46. In what hymn do we also pray for the Holy Spirit?

Trinity Sunday.

Review Sunday.

Review lessons 20—25.

Lesson for the First Sunday after Trinity.

26. Of Godly Abraham Who by Faith Left His Home.

After the Flood the descendants of Nō'ah had gradually re-peopled the earth. But they forgot the living God and began to worship idols. Only Ā'bră hăm, who first lived in Ūr of the Chăl'dees and then in Hā'ran, Mĕs"o pō tā'mă à, was a pious man and served the living God. And the Lord said to Ā'bră hăm, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. There I will bless thee, and I will make of thee a great nation: and in thee shall all families of the earth be blessed."

Ā'brā hām **believed** the Lord, and did what the Lord had told him. He took his wife, Sā'rah, and all his servants, and all his cattle, and departed for the land which the Lord had promised to show him; he also took with him Lōt, his brother's son. When they came into the land of Cā'nān, God said to Ā'brā hām, "Lift up thine eyes and look about



thee! All the land which thou seest, to thee and thy seed will I give it." And Ā'brā hām dwelt there. He also built an altar unto the Lord, and called upon the name of the Lord, his God. And Ā'brā hām was 75 years old when he departed out of Hā'rān.

* * *

BIBLE VERSES: Thy word is a lamp unto my feet, and a light unto my path.

Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass.—For the word of the Lord is right, and all His works are done in truth.

CATECHISM: First Commandment: I am the Lord thy God. Thou shalt have no other gods before Me.—What is meant by this?—We should fear, love, and trust in God above all things.—First Article: I believe in God the Father Almighty, Maker of heaven and earth.—What is meant by this?—I believe that God has made me.....to serve and obey Him. This is most certainly true.

HYMN: Commit thou all thy griefs
And ways into His hands,
To His sure truth and tender care,
Who earth and heaven commands:
Who points the clouds their course,
Whom winds and seas obey,
He shall direct thy wandering feet,
He shall prepare thy way.

Questions for Review: 1. What did God at one time do with all the people on earth because they were so wicked?—2. Who at that time was the only righteous man?—3. What, therefore, did God do with Noah and his family at the time of the great flood?—4. From whom do all the people after the flood descend?—5. But how did the people also become after the flood?—6. Whom did they finally forget entirely?—7. What did they do instead of serving the true God?—8. (They worshipped the sun, the moon, the stars, and other creatures, even beasts and plants, as if they were the living God, who can both give life and destroy it.) What do we call people who make such idols for themselves and worship them?. (Answer: We call them idolators.)—9. In what commandment does God tell us not to do this, but to worship Him alone?—10. Which is the first commandment, together with the explanation?—11. After the flood, what man alone had remained pious and worshipped only the living God?—12. (With Abraham God, therefore, wanted to begin something new; Abraham was to be the father of a nation that served God and from which the Savior of all nations should come forth.) Where, already had God given the promise of a Savior who should save the world from sin, death, and the devil?—13. What did God now say to Abraham, since He wanted to start something new with

him?—14. Was it something easy that God demanded of Abraham?—15. (No, it was hard for him to leave his father and all that was dear to him, and to go into a strange land.) It was all the harder because Abraham did not even know what?—16. What did God promise Abraham in order to make it easier for him to obey His command?—17. Who was meant by the one in whom all the nations of the earth should be blessed? (Answer: The Savior was meant; He had already been promised in Paradise, and now God says that he is to be a descendant of Abraham.)—18. In whom did this Savior finally appear?—19. Was Jesus a descendant of Abraham? (Answer: Yes, Jesus belonged to the Jewish people, and they were the descendants of Abraham.)—20. What did Abraham do when he heard this great promise, did he believe it?—21. What does that mean, "He believed"? (Answer: It means: Abraham with all his heart trusted that God would fulfil His promise, lead him into a good land, and bless him and his descendants.)—22. What did Abraham do because he so firmly trusted in God's promise?—23. Whom did he take with him?—24. How can you tell that he was a rich man?—25. What man also went with Abraham?—26. In what direction did Abraham journey? (Answer: He had already journeyed with his father from Ur to Haran in Mesopotamia, and now he kept on journeying in a southern direction.)—27. What thoughts must have come into his mind while he was on the way?—28. (Yes, he must have asked himself whether he would reach the right land, or whether he would not have done better to stay at home.) But what did he always think of when such doubts began to trouble him?—29. (Yes, he always thought of God's word and promise; that was a lamp unto his way, just as we light a lantern and thus have a light by which we find the right way in the dark.) In what Bible verse did you learn that God's word is such a lamp, by the light of which we find the right way through darkness?—30. In what other Bible verse did you learn that we should thus commit all our ways unto the Lord and be led only by Him?—31. (That is what Abraham did; he followed the light of God's word and trusted that he would thus be led in the right way.) Did God keep His word and lead Abraham into a good land?—32. In what Bible verse did you learn that the word of God is right, never leading us astray?—33. Into what land did God take Abraham?—34. What did God say to Abraham when he and those who were with him came into the land of Canaan?—35. What did Abraham do in the beautiful and fertile land?—36. What else did he do?—37. Why did he build an altar unto the Lord?—38. For what did he want to thank God by making an offering to Him?—39. Upon whom did Abraham call as he made the offer-

ing?—40. (Yes, he called upon God, praising His name, the name of the living God Who made heaven and earth.) Who is also to believe God as Abraham did when he left his home and country?—41. And what does it mean to believe God?—42. (Indeed, it means that we should trust in Him and His word with all our heart.) In which commandment is this required of us?—43. Which are the words of the explanation to the first commandment?—44. According to these words, what are we to do bedides fearing and loving God above all things?—45. (Yes, and to trust in God above all things, means, to believe Him.)—46. In what words of the first article do we confess that we trust God to protect us on our way against all danger?—47. What hymn also tells us to commit all our griefs and ways unto the Lord?

Lesson for the Second Sunday after Trinity.

27. Abraham Would Rather Separate from Lot than Live in Strife with Him.

Ā'bră hăm was very rich, in cattle, in silver, and in gold; and Löt, who had accompanied Ā'bră hăm on his journey, also owned many sheep and cattle. So it happened that the land was not able to yield enough grass for these large flocks and herds. This led to frequent quarrels between the herdmen of Ā'bră hăm's cattle and the herdmen of Löt's cattle about the pastures. Therefore Ā'bră hăm said to Löt, "Let there be no strife between me and thee, between my herdmen and thy herdmen, for we are brethren. Is not the whole land before thee? Separate thyself from me. If thou wilt go to the left, I will go to the right, and if thou wilt depart to the right, I will go to the left." Then Löt lifted up his eyes and saw all the plain of the river Jôr'dan. The land there was well watered, and like the garden of the Lord. And Löt chose these fertile plains, where grass grew plentifully, and pitched his tent toward Söd'om. But the people who lived in Söd'om were wicked, and exceedingly great sinners before the Lord.

Now, when Löt and Ā'bră hăm had separated, the Lord said to Ā'bră hăm, "Lift up thine eyes and look about in all

directions. All the land which thou seest, to thee will I give it and to thy descendants forever."

* * *

BIBLE VERSES: Let no man seek his own, but every man another's wealth.

Behold, how good and how pleasant it is for brethren to dwell together in unity!—If it be possible, as much as lieth in you, live peaceably with all men.

CATECHISM: Seventh Commandment: Thou shalt not steal.—What is meant by this?—We should fear and love God, and not take our neighbor's money or property, nor get it by false wares or false dealing, but help him to improve and protect his property and living.

HYMN:

And let me be with all
In peace and friendship living,
As far as Christians may;
And if Thou aught art giving
Of wealth and honors fair,
O this refuse me not,
That naught be mingled there
Of goods unjustly got.

Questions for Review: 1. From what land had Abraham departed?—2. With what words had God told him to depart from it?—3. What promise did He add in order to make it easier for Abraham to obey His hard command?—4. How did Abraham receive this promise?—5. And what did he do, believing it?—6. Into what land did God take him?—7. Who went with him?—8. What kind of a man was Abraham, since he had so many sheep and cattle, man-servants and maid-servants, besides gold and silver?—9. Who had come with Abraham into the land of Canaan?—10. What can you say about Lot, was he rich or poor?—11. What did he own?—12. What must both Abraham and Lot have been, if this wealth consisted chiefly of sheep and cattle, man-servants and maid-servants?—13. (Yes, they were rich cattle-men, having hundreds of man-servants and maid-servants, and thousands of sheep and cattle.) Now, since their large herds were together, what was the land unable to yield in sufficient quantity?—14. About what did the herdsmen of Abraham's cattle and those of Lot's cattle quarrel then?—15. How do you think these quarrels started?—16. Who seems to have

taken no notice of these quarrels?—17. Who was displeased with them?—18. (Yes, Abraham was a man of peace, and disliked all strife and contention.) So, finding no other way to have peace, what did he finally say to Lot?—19. Why did he, in particular, think there should be no strife between his and Lot's herdmen?—20. Was Lot Abraham's brother, or how was he related to Abraham?—21. How could Abraham say: "We are brethren? if Lot was Abraham's brother's son and therefore Abraham's nephew? (Answer: The word "brethren" here simply means "near relatives".)—22. What did Abraham propose to Lot in order to have peace?—23. What choice did Abraham permit Lot to make?—24. Just with what words did he give him such permission?—25. Of what did Abraham not think at all in thus dealing with his nephew? (Answer: He did not think of himself nor his own advantage.)—26. What would he have done, had he only thought of himself and his own advantage?—27. Why would Abraham have been entitled to keep the best land for himself?—28. Yes, but not only because he was the older person—unto whom had God promised to give the whole land of Canaan?—29. How do we say a man is when he does not always think of himself, and for the sake of peace gives up even what lawfully belongs to him? (Answer: We say that he is unselfish.)—30. So Abraham was not only a peaceable, but also what kind of a man?—31. Who, however, lacked this unselfishness altogether?—32. Yes, Lot was a selfish man who only thought of himself and his own advantage; how can we plainly see this?—33. How was the land along the Jordan as far as Sodom, which Lot chose for himself?—34. What kind of land was there left for Abraham? (Answer: The high table land where the grass did not grow as abundantly.)—35. Why, however, had Lot after all not made as good a choice as he thought he had?—36. Does it matter much whether we live near wicked people?—37. (Indeed; we are thus tempted also to sin and grow wicked.) Was Abraham the loser because he was so peaceable and unselfish?—38. Who took his part, and provided for him?—39. What did God say to Abraham, after Lot had separated himself from him?—40. Whose example should we follow, that of Abraham or that of Lot?—41. How must we be if we wish to follow the example of Abraham?—42. In what Bible verse are we told if possible to live peaceably with everybody?—43. And in what Bible verse is it said that it is good and pleasant to live peaceably with our fellow-men?—44. Where does Jesus even pronounce those blessed who love peace and try to bring it about?—45. But Abraham's example teaches us not only to be peaceable, but also to be how in order to have peace?—46. In what Bible verse are you also admonished not to be selfish, not only to think of

your own wealth, but also of your neighbor's?—47. In what commandment is it said that we, instead of always thinking of our own advantage and gain, should rather help others to make headway also?—48. In what words of the explanation to the seventh commandment is this stated?—49. Recite the seventh commandment, together with its explanation!—50. In what hymn do you ask God to let you live in peace and friendship with every one, and not to allow you to get things unjustly?

Lesson for the Third Sunday after Trinity.

28. How Abraham Proved to be a Friend in Need.

Soon afterwards four mighty kings came from the East and waged war against the king of Sōd'om. In a fierce battle which ensued, the four kings put the kings of Sōd'om and Gō mōr'rah to flight. Then they captured the city of Sōd'om and carried away all goods and victuals. They also took with them many prisoners, including Lōt. When Ā'brā hām heard this, he armed his 318 trained servants, pursued the enemies, fell upon them by night, and slew them, and he brought back everything they had taken, including Lōt and all his goods.

When Ā'brā hām was on his way home, Měl chīz'e děk, king of Sā'lem (= Jē ru'sā lem), who was also a priest of the Most High God, came forth to meet him, and gave Ā'brā hām bread and wine, and blessed him. Ā'brā hām, however, gave Měl chīz'e děk the tenth part of all that he had taken away from the enemies. And the king of Sōd'om said to Ā'brā hām, "Only give me back my people, the goods you may keep for yourself." But Ā'brā hām replied, "I will take neither a thread nor a shoe-latchet of anything that is thine, lest thou shouldest say, 'I have made Ā'brā hām rich.'" With these words of Ā'brā hām God was well pleased, and Ā'brā hām returned unto his place.

* * *

BIBLE VERSES: The Lord is my rock, and my fortress,
and my deliverer.

Thou shalt love thy neighbor as thyself.—Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth.—Let no man seek his own, but every man another's wealth.

CATECHISM: Fifth Commandment. Thou shalt not kill.—What is meant by this?—We should fear and love God, and not hurt nor harm our neighbor in his body, but help and befriend him in every bodily need.

HYMN: Whoso but lets his God direct him
And always hopes in Him alone,
The Lord will wondrously protect him
In every need and sadness known.
He never builds his house on sand
Who lets the Lord Most High command.

Questions for Review: 1. What land did Lot choose for himself on departing from Abraham?—2. Up to which city did these fertile regions extend?—3. Why had Lot, after all, not made a good choice?—4. When did Lot find out that his choice had not been a wise one?—5. What did the four kings from the East wage against the kings of Sodom and Gomorrah?—6. Who conquered in the ensuing battle?—7. What did the four kings do with the city of Sodom?—8. What did they do with many of the inhabitants of that city?—9. Who was then also taken, together with all his goods?—10. Who heard about this?—11. What might Abraham have thought?—12. Yes, he might even have rejoiced over what?—13. But did Abraham think and feel that way?—14. Again, what would Abraham not have done if he had thought only of himself and his own safety?—15. But as what kind of a man have we already learned to know Abraham?—16. (Yes, Abraham was an unselfish man; he did not rejoice when misfortune befell Lot; nor did he only think of himself.) For whom did he also have a warm heart?—17. (He thought of nothing but the great calamity which had befallen Lot and the people of Sodom, and the help which they needed.) Therefore, what did he do?—18. Why was this a great risk?—19. Why only could he undertake to rescue Lot?—20. (Indeed, only because he trusted in God.) What Bible verse expresses the thoughts that must have moved his soul at that time? Think of the verse at the end of the lesson!—21. What hymn also gives expression of his trustful attitude toward God?—22. Did God, then, in reality keep and shield him when he, trusting in Him, risked the pursuit of the four kings, with his 318 trained servants?—23. What even could Abraham do, with the help

of God?—24. Whom did Abraham also release in this way?—25. (Thus God grants us His blessing and crowns our efforts with success, if we but do our duty and trust in Him.) Who came forth to meet Abraham when he was on his way home?—26. Who was Melchizedek?—27. But he was not only king of Salem, what was he else?—28. What does that mean, "He was a priest of the Most High God?" (Answer: He did not serve idols, like the people among whom he lived, but served the true and living God.)—29. What did Melchizedek give Abraham?—30. (Yes, and in so doing he did not only want to refresh him, but also desired to show him his respect and his gratefulness.) What else did he do to Abraham?—31. On the other hand, what did Abraham do?—32. Who also wanted to show himself grateful toward Abraham?—33. What, therefore, did he say to Abraham?—34. What did Abraham say in reply?—35. By whom alone did Abraham want to be made rich?—36. Who must have been well pleased with Abraham's way of thinking?—37. What shall we also do when we see that our friend or neighbor is in need?—38. Least of all should we rejoice in his misfortune; what Bible verse teaches you this?—39. Instead of rejoicing in any one's trouble, how should we feel toward him?—40. And what will we also do if we sympathize with him?—41. (Yes, we will help him, even if help is difficult and full of risk.) What did Abraham risk for the sake of Lot and the people of Sodom?—42. In what commandment does God require you to help and befriend your neighbor in every bodily need?—43. How does the fifth commandment read, together with its explanation?—44. Of what commandment are you also reminded by this story of Abraham?—45. Correct, for, what did Abraham do with the property of Lot and that of the Sodomites?—46. No one, however, will risk his life for his neighbor's sake, is he only seeks whose benefit?—47. In what Bible verse do you learn not always to seek your own wealth or advantage?—48. (Like Abraham, courageously and with firm trust in God, to risk our own life for the sake of rescuing someone else, is something that we can only do if we love our neighbor as we love ourselves.) In what Bible verse is it said that we should thus love him?

Lesson for the Fourth Sunday after Trinity.

29. What Pleased God Best in Abraham.

After his return from the battle against the four kings, Ā'brā hāmī began to think about what he had done, and he was troubled. Then it was that the Lord appeared unto him

in a vision by night and said: “Fear not, Ā’brā hām, I am thy shield, and thy exceeding great reward.” This cheered Ā’brā hām up again and gave him back his courage. However, since God had also spoken of reward, Ā’brā hām said to Him, “Lord, what wilt Thou give me? I have all that I need; but I have no children, and when I die the son of my servant Ē”lī ē’zēr will be my heir.” To this God replied,



“Come forth and behold the stars.. Canst thou number them? So shall thy offspring be.” But Ā’brā hām believed in the Lord, and the Lord counted it to him for righteousness.

About 14 years passed, and the promised son was not born unto Ā’brā hām. One day he was sitting in the door of his tent, and when he lifted up his eyes, he saw three men standing not far away from him. Ā’brā hām went to meet them, and, bowing down before them, said, “My Lord, if I

have found favor in Thy sight, pass not away from Thy servant." So they came to him and sat down under a tree.

Ā'brā hām, however, hastened into the tent where his wife Sā'rah was, and said to her, "Go quickly, take three measures of fine meal, knead it, and bake cakes upon the hearth." He himself ran out to the herd, fetched a calf tender and good, and gave it to his servant, who dressed it and prepared it for the table. Then Ā'brā hām took butter and milk, and of the calf which the servant had dressed, and placed it before the men under the tree, and they ate.

When they had eaten, the Lord said to Ā'brā hām, "In about a year I will return, when Sā'rah shall have a son; and thou shalt call his name Ī'sāac." And Ā'brā hām believed what the Lord had told him. The three men, however, rose up and went away.

* * *

BIBLE VERSES: Faith is the substance (or confidence) of things hoped for, the evidence of things not seen.

Lord, are not Thine eyes upon the truth?—Blessed are they, that have not seen, and yet have believed.—With God nothing shall be impossible.—The word of the Lord is right: and all His works are done in truth.

CATECHISM: First Commandment: I am the Lord thy God. Thou shalt have no other gods before me.—What is meant by this?—We should fear, love, and trust in God above all things.—First Article: I believe in God the Father Almighty, Maker of heaven and earth.

HYMN: Lord Jesus, Who this precious light
 Within my soul hast gendered,
 O let my faith, that inner sight,
 Be strong and brighter rendered.
 What here Thou hast begun in me
 Wilt Thou increase, till there I see
 Of faith the consummation.

Questions for Review: 1. What did Abraham say to Lot when there was constant strife between his herdmen and Lot's herdmen?—2. As what kind of a man did he thus show himself?—3. What

kind of a man did he prove himself to be when he permitted Lot to choose the best land?—4. What did Abraham do for Lot when the latter had been led away with the people of Sodom?—5. Who was pleased with Abraham because he was so peaceable and unselfish, so brave and courageous, and risked his very life to help his neighbor?—6. With what in Abraham was God still more pleased?—7. (Most surely, with his faith.) But what does that mean, "Abraham believed in the Lord"? (Answer: He firmly trusted in Him and in His word.)—8. By what act did Abraham for the first time show his faith in God and His word?—9. What did he surely believe God would do?—10. Most plainly, however, we can see from today's story that nothing in Abraham pleased God so much as his faith. What thoughts began to trouble Abraham after he had returned from the battle against the four kings?—11. (Indeed; he thought that the four kings would gather a new army and come back to take revenge on him.) What did God therefore say to Abraham?—12. What did God want to be to him if the enemies came back?—13. What does that mean, "I am thy shield"? (Answer: I will shield or protect thee.)—14. What, besides his shield, did God say He was to Abraham?—15. What, therefore, did Abraham say to God?—16. What did God answer him?—17. Was this word of God easy to believe?—18. Why was it very hard for Abraham to believe it? (Answer: Because he still had no children, and was already 85 years old.)—19. When had God already promised him the birth of a son?—20. How old was Abraham at that time?—21. How many years had since passed by without bringing the fulfilment of God's promise?—22. (In view of this it would not be a matter of surprise if Abraham had this time failed to believe God's word.) However, what did he do?—23. What did he also believe most surely?—24. (Yes, and that is true faith if one believes the word of God even when nothing of the things promised by Him is to bee seen.) In what Bible verse did you learn this?—25. God must have been greatly pleased with Abraham's faith, because He counted it to him for what?—26. What does it mean that God accounted Abraham's faith to him for righteousness? (Answer: God looked upon Abraham as a righteous man, regarded him as a man with whom He was well pleased.)—27. Did God now fulfil His promise at once?—28. How many years later did Abraham still have no son?—29. (Yes, thus God often lets His own wait a long time before He gives them what He promised to them.) Who came to Abraham one day when he was sitting in the door of his tent?—30. What did Abraham do when he saw them?—31. And what did he say to one of the men?—32. He addressed this one as Lord; Whom, therefore, must he have recognized in Him?—33. What did

the men do upon Abraham's invitation to them?—34. And what did Abraham do to make preparations for a meal to set before the men?—35. What did the Lord say to Abraham when they, the three men, had eaten?—36. And what did Abraham do again?—37. Who must have been pleased with Abraham's firm faith?—38. (Certainly; it pleased Him more than anything else that was praiseworthy in Abraham.) What, then, do the eyes of God search for more than for anything else in us?—39. (Abraham believed that nothing is impossible with God.) What Bible verse states this truth?—40. What, therefore, should we also believe?—41. What Bible verse tells us that the words of God are always right, so that we may trust in them?—42. (Upon this, faith depends.) But God is also **able** to fulfil all His promises; for, what kind of a God is He? (Answer: He is an almighty God.)—43. In what article do you confess that God is almighty?—44. How does the first article read?—45. In what commandment does God demand such firm faith that trusts in Him without reserve?—45. For, how does Luther explain the first commandment?—46. What hymn refers to such faith?

Lesson for the Fifth Sunday after Trinity.

30. How Abraham Spake with God as a Friend Speaks with a Friend.

When the three men went away, Ā'brā hām went with them a certain distance. And being well pleased with Ā'brā hām the Lord told him what He had come to do. He said, "The cry of Sōd'om and Gō mōr'rah is great, and their sin is very grievous; I must go down and punish them." Ā'brā hām, however, stood still before the Lord, and prayed for Sōd'om and Gō mōr'rah. He said to the Lord, "Wilt Thou destroy the righteous with the wicked? There might be fifty righteous people in the city. Wilt Thou not spare these places for the sake of the fifty righteous?" The Lord answered Ā'brā hām, "If I find in Sōd'om fifty righteous, I will spare the city for their sake." Then Ā'brā hām continued to plead with the Lord, saying, "I have taken it upon me to speak unto the Lord, I who am but dust and ashes; there may be five less than fifty; wilt Thou destroy all the

city for lack of five?" And the Lord said, "If I find in the cities forty-five righteous, I will not destroy them." Ā'brā hām, however, persisted in pleading with the Lord, coming down from forty-five to forty, from forty to thirty, from thirty to twenty, and from twenty to ten. And even then the Lord in His grace gave Ā'brā hām the assurance, "I will not destroy the cities if I find ten righteous in them." As soon, however, as the Lord had finished communing with Ā'brā hām, he went away, and Ā'brā hām also returned to his tent, after he had spoken to the Lord as a man speaks to his friend.

* * *

BIBLE VERSES: The effectual fervent prayer of a righteous man availeth much.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth.—Trust in Him at all times; ye people, pour out your heart before Him.—Let the words of my mouth and the meditations of my heart be alway acceptable in Thy sight, O Lord, my strength and my redeemer.

CATECHISM: Our Father who art in heaven.—What is meant by this?—God would hereby tenderly invite us to believe that He is truly our Father and we are truly His children, so that we may ask Him with all cheerfulness and confidence, as dear children ask their dear father.

HYMN:

Father, unto Thee I fly,
As Thy child appealing.
No one else on earth have I
Who can grant me healing.
Woeful are the wounds I bear,
Grievous sins undo me;
Be Thou my deliverer;
Grace and mercy show me.

Questions for Review: 1. What did Abraham do when the three men who had been his guests went away?—2. What did the Lord say

to Abraham on the way?—3. What prompted God to speak to Abraham about what He intended to do with Sodom and Gomorrah? (Answer: Lot, Abraham's nephew, lived there.)—4. (Yes, but there was another reason. By his faith Abraham had gained the Lord's favor, and become His friend, and God did not want to keep from His friend what He intended to do with the people of Sodom and Gomorrah.) What had Abraham once before done for these people?—5. How must Abraham have felt when he heard that the people for whom he had risked his life were to be destroyed?—6. Of whom must Abraham have thought in particular?—7. (Surely; because Lot was his nephew and Abraham never rejoiced over the fall or misfortune of his neighbor.) In what Bible verse are you told not to do this?—8. But Abraham was not only sad when he heard that the people of Sodom and Gomorrah were to be destroyed; what did he also do for them?—9. What did he say to God first?—10. What answer did God give him?—11. What did Abraham say to Him then?—12. And what did God reply this time?—13. Did Abraham now give up?—14. How many times more did he renew his prayer?—15. To what number did he finally come down?—16. What did God answer him even then?—17. How must God be if He was willing to forgive all the people of Sodom and Gomorrah for the sake of ten righteous ones?—18. (Surely. He must be gracious and merciful and take no pleasure in the death of sinners.) Who must, indeed, have believed Him to be such a God?—19. What, then, was it that gave Abraham courage to plead with God for the people of Sodom? (Answer: His confidence in God's grace and mercy, and His compassion with Lot and the people of Sodom.)—20. His faith gave Abraham courage and boldness to speak to God as only who does speak to Him? (Answer: One who is His friend.)—21. By faith we also have become children and friends of God; what may we, therefore, also do?—22. Where, in the catechism, did you learn that we may ask God as dear children ask their dear father, calling upon Him with all cheerfulness and confidence?—23. What does Luther say in his explanation to the introduction, "Our Father, who art in heaven"?—24. In what Bible verse is prayer mentioned as "the meditations of one's heart"?—25. Another Bible verse encourages us to tell God everything, to pour out our whole heart before Him; how does it read?—26. In what hymn are we told that God can help us when all else fails, so that in the most extreme danger or want we may come to Him?—27. (It is only necessary for us to believe that He is truly our Father and wants to help us, who are truly His children.) In what Bible verse are we expressly told to pray, and promised that our prayers will be heard?—28. Of course, our prayer must be rendered in faith and

with earnestness, in order that God may hear it; in what Bible verse are we given the assurance that such prayer “availeth much”?—29. From Abraham’s prayer, however, we learn that we should not only pray for ourselves, but for whom also?—30. For whom may and should you pray, for example?—31. (Certainly, for your parents, brothers, sisters, teachers; for other Christians, for the heathen, etc.) What must you have in your heart toward those for whom you pray?—32. (Yes, you must love those for whom you offer prayer.) And what must you have in your heart toward Him to Whom you pray? (Answer: The hearty assurance that He can and will help.)

Lesson for the Sixth Sunday after Trinity.

31. How Sodom and Gomorrah were Destroyed Because of Their Sin.

The two men (= angels), who had turned away from the Lord and Ā’bră hăm, came to Sōd’om at even. Lōt was just then sitting in the gate of the city. When he saw the men, he rose up to meet them, bowed deeply, and said, “Turn aside, I pray you, into your servant’s house.” At first they refused to do so, but when Lōt urged them, they went with him into his house, and he made them a feast.

Now, before the men lay down for the night, the people of Sōd’om came and said to Lōt, “Bring those men out to us, that we may do with them as we desire.” Lōt then went out and in a friendly way asked them not to do anything wicked. But they pressed forward and wanted to break the door. The two men, therefore, put forth their hand and drew Lōt into the house, closing the door behind him. The men outside, however, were smitten blind, so that they were unable to find the door of the house.

The angels thereupon said to Lōt, “The Lord has sent us to destroy this city; take your family, therefore, and depart from this place.” But when morning dawned, and Lōt still lingered, the angels took him, his wife, and his two daughters by the hand, and led them outside of the city, and said to

Löt, “Escape for thy life. Look not behind thee, neither stand thou still in all the plain.” So Löt fled and came to the small city of Zō’ar.

The Lord now caused fire and brimstone to rain upon Söd’om and Gō mōr’rah, thus destroying the cities and all



the region round about. Löt’s wife, however, had stood still and looked back, and so she, too, was overtaken by the rain of fire and brimstone, and became a pillar of salt.

* * *

BIBLE VERSES: Righteousness exalteth a nation, but sin is a reproach to any people.

Thou art not a God that hath pleasure in wickedness; neither shall evil dwell with Thee.—Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.

CATECHISM: The Conclusion of the Commandments:

What does God say of all these commandments?—He says: “I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me and keep My commandments.”—What is meant by this?—God threatens to punish all who transgress these commandments, therefore we should fear His wrath, and do nothing against such commandments. But He promises grace and every blessing to all who keep these commandments; therefore, we should love and trust in Him and gladly do according to His commandments.

HYMN: While the mills of God grind slowly,
With exactness, too, they grind;
And the judgments He postponeth,
All the more severe we find.

Questions for Review: 1. What had God told Abraham concerning Sodom?—2. What did Abraham do for the people of Sodom?—3. Down to what number did he come in pleading for them?—4. What did God say, He would not do if He found 10 righteous people in Sodom?—5. Who also went to Sodom, to find out from personal experience how wicked the people of that city were?—6. When did the two angels arrive in Sodom?—7. Who was just then sitting in the gate of the city?—8. What did Lot do when he saw the two men?—9. What did he say to them?—10. What did the men finally do, after he had urged them?—11. Who came to Lot's house before the two men had retired for the night?—12. What kind of people must the Sodomites have been, since they wanted to abuse the two strangers?—13. Who asked them not to do anything so wicked?—14. (Lot wished to shield his guests.) But what did the men of Sodom do, although they knew how guests should be treated, and that Lot was only performing his duty toward his guests?—15. Who now intervened, the sin of the Sodomites being so strongly in evidence?—16. What did they do with Lot?—17. What happened to the people of Sodom?—18. What did the men now say to Lot, who knew by this time that they were angels, messengers of God?—19. Was it an easy thing for Lot to do what the angels demanded of him?—20. What did Lot do, therefore, instead of leaving

the city at once?—21. (Yes, he was too much wrapped up in all his earthly goods to separate himself at once from them.) How long did he linger?—22. What, however, did the angels do when morning dawned?—23. What did they say to Lot outside of the city?—24. What did Lot then finally do?—25. To what little city did he flee?—26. What happened to Sodom and Gomorrah and all the region round about?—27. So God had not even found how many righteous in Sodom?—28. Whoever belonged to the righteous was saved; but who only belonged to them?—29. What happened even to Lot's wife?—30. Why did that happen to her?—31. (Yes, she longed for Sodom and her treasures, and so she perished with the wicked city.) As what kind of a God did the Lord reveal Himself in the destruction of Sodom and Gomorrah?—32. What does that mean, "a jealous God"? (Answer: He is a God Who is altogether in earnest about His commandments and therefore punishes those who transgress His commandments, while He does everything good to those who keep them.)—33. Where, in the catechism, is this stated?—34. Recite the conclusion of the commandments, together with the explanation.—35. What does that mean, "God will visit the iniquity of the fathers upon the children unto the third and fourth generation"? (Answer: God will punish sin even down to the grand-children and great-grand-children.)—36. Yes, such a jealous God is our God. Recite a Bible verse stating that evil shall not dwell with Him!—27. Recite a Bible verse proving that God will not allow Himself to be eternally mocked by sinners!—38. In what Bible verse are we taught that sin is a reproach or destruction of the people?—39. In what other story have we already seen this most plainly?—40. How many people were destroyed by the flood?—41. Only who was found righteous and saved?—42. Does God always punish sinners right after they have sinned?—43. What hymn tells us that God sometimes waits a long time before punishing the sinner, only to be the more severe in His judgments?—44. Where will God most certainly punish the sinners, though they should die in the midst of good fortune?

Lesson for the Seventh Sunday after Trinity.

32. God Gives Abraham a Son, but Abraham Loves God More Than His Son.

Soon after this, what the Lord had told Ā'bră hăm came to pass. For when Ā'bră hăm was one hundred years

old, his wife Sā'rah gave birth to a son. And Ā'bră hăm named him Ī'saac.

When Ī'saac was grown up, God put Ā'bră hăm to a test, and said to him, “**Take Ī'saac, thine only son, whom thou lovest, and go to mount Mōrī'ah, and offer him there for a burnt-offering.**” And Ā'bră hăm rose early, split wood,



and saddled his beast of burden. Then he took two of his servants and his son Ī'saac, and started for the place of which God had told him.

On the third day Ā'bră hăm saw the mountain afar off, and said to his servants, “Stay here with the animal; I and the lad will go yonder; and we will worship and come again unto you,” And Ā'bră hăm laid the wood upon his

son Ī'saac, and he took in his hand the fire and the knife, and thus they went both of them together.

On the way Ī'saac said to Ā'bră hăm, "My father, behold, the fire and the wood; but where is the lamb for a burnt-offering?" Ā'bră hăm answered, "My son, God will Himself provide the lamb."

When they came to the top of the mountain, Ā'bră hăm built the altar there and laid the wood in order; then he bound his son Ī'saac, and laid him upon the wood, and took the knife to slay his son.

At that moment the angel of the Lord called to him out of heaven, "Ā'bră hăm, Ā'bră hăm, lay not thine hand upon the lad; for now I know that thou fearest God, seeing thou hast not withheld thine only son from Me." When Ā'bră hăm lifted up his eyes, he saw a ram caught in the thicket by his horns, and Ā'bră hăm took the ram and offered it in the stead of his son. And the angel of the Lord called to Ā'bră hăm again, saying, "Because thou hast done this, I will bless thee, and in thy descendants shall all the nations of the earth be blessed."

Ā'bră hăm then returned to his servants, with ī'saac, his son, and they went home together.

* * *

BIBLE VERSES: Why art thou cast down, O my soul, and why art thou disquieted in me? Hope thou in God: for I shall yet praise Him for the help of His countenance.—He that loveth father and mother more than Me is not worthy of Me, and he that loveth son or daughter more than Me is not worthy of Me.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength.—God so loved the world that He gave His only begotten son, that whosoever believeth in Him should not perish, but have everlasting life.

CATECHISM: First Commandment: I am the Lord thy God. Thou shalt have no other gods before Me.—What is meant by this?—We should fear, love, and trust in God above all things.

HYMN: What God does ever well is done,
And though the cup selected
May seem to me a bitter one,
Yet will I not reject it.
God loveth me! I yet shall see
Sweet comfort for my grieving;
So I keep on believing.

Questions for Review: 1. What joy was finally granted unto Abraham, after such a long season of waiting?—2. How old was he when God for the first time promised him a son?—3. How many years, therefore, did he have to wait?—4. At last, however, he experienced that God always does what with His word?—5. In what Bible verse did you learn that God brings to pass what He promises?—6. How did Abraham name his son?—7. Who had told him beforehand that he should call him Isaac?—8. Who must have learned to love Isaac more and more, the older he grew?—9. (Certainly, Abraham, his father.) Thus it may seem at times as if Abraham loved his son more than Whom?—10. What did God, therefore, do with Abraham?—11. (Yes, He put him to a test; it was to be shown whether Abraham loved God more than his son, Isaac.) What did God, therefore, say to Abraham?—12. What was he to do with his son?—13. How must God's request have seemed to Abraham?—14. (Surely; and not only hard, but even cruel and quite beyond understanding.) Why must God's request, that he should offer up his son, have appeared hard and cruel to Abraham?—15. Why must it have seemed to him quite beyond understanding?—16. Indeed; for in Isaac all nations of the earth were to be blessed; and here he is ordered to slay him.) Besides, Abraham knew very well that under other circumstances it was wrong to do what?—17. Hence we would not need to be surprised if Abraham had refused to do what with Isaac?—18. But what did he do instead?—19. (How great the obedience of Abraham! He can not understand what God tells him to do, yet he obeys His will.) Whom, then, did he love more, God or his son, Isaac?—20. Whom did he take with him on the way?—21. What did he also take with him?—22. How many days

did they journey together?—23. (Yes, and a sad journey it must have been.) What thoughts must have filled his mind again and again?—24. (Yes, it was with him as with the psalmist, who ever anew had to comfort his disquieted soul.) With what words did the psalmist comfort his own soul when it was troubled?—25. (In like manner Abraham would say to himself, "God will turn everything to a good account.") What did Abraham finally see from afar on the third day?—26. What did Abraham then say to his servants?—27. What did he do after that?—28. What did Isaac ask his father on the way?—29. What did Abraham assure him?—30. What did Abraham do when they reached the top of the mountain?—31. What did he do next?—32. What did he finally do?—33. (So he was already in the act of literally obeying God's commandment.) At that moment, who called to him?—34. What did the angel of the Lord say to him?—35. What, then, did God only want to see plainly before all the world?—36. When had He seen this plainly?—37. What, therefore, did Abraham not have to do now?—38. What did Abraham undoubtedly do at once with his dear son, Isaac?—39. What did he offer in the place of his son?—40. What did the angel of the Lord say to Abraham when he again called to him?—41. When had God already given Abraham the promise which the angel here repeated?—42. (That was the reward for Abraham's obedience, for the test that he had stood so well. Not only did he have Isaac back again, but he also had a renewal of the promise that in Isaac all the nations should be blessed. That was "sweet comfort for his grieving.") In what hymn do we sing of the "sweet comfort" which God will grant us if we do not reject the bitter cup He selects for us?—43. To whom did Abraham and Isaac return after they had worshipped?—44. Whom should we love above all things as Abraham did?—45. In which Bible verse did you learn this?—46. And in which other one?—47. And in which commandment does God require this of us?—48. And by what are we to prove that we love God above all things? (Answer: By doing what He tells us to do, even what seems hardest to us, yet trusting that He will lead us to a good end.)—49. Of whom, by the way, is Abraham a type?—50. And of whom is Isaac a type?—51. What Scripture verse tells us that God so loved the world that He gave His only begotten Son?

Lesson for the Eighth Sunday after Trinity.

33. How God Provided a Wife for Isaac.

When Sā'rah had died and Ā'brā hām was very old, he said to his servant Ē''lī ē'zēr, "Thou shalt not take a wife for my son of the daughters of the Cā'nāan ītes, but thou shalt go unto my country and to my kindred, and take a wife for my son I'sāac." So Ē''lī ē'zēr took ten camels



and many presents, and went to Mēs''o pō tā'mi à, to the city in which Nā'hōr lived, who was Ā'brā hām's brother.

When Ē''lī ē'zēr arrived there, he made the camels kneel down outside of the city, near a well. It was in the evening, about the time that women went out to draw water. And Ē''lī ē'zēr prayed, saying, "O Lord, show kindness unto my master Ā'brā hām. If a damsels comes to whom

I shall say, 'Give me to drink,' and she shall answer, 'Drink, and I will give thy camels also,' let me know thereby that she is the woman Thou hast appointed for my master I'saac."

And, behold, before he had finished speaking, Rē běk'ah came out, who was the daughter of Běth u'el, the son of Nā'hōr. She had a pitcher on her shoulder and went down to the well to fill it. When she came up again, Ē'lī ē'zēr said to her, "Give me to drink." And she said to him, "Drink, my lord, and I will draw for the camels also," and she hastened and drew water for all the camels. Then Ē'lī ē'zēr gave her a golden earring and a pair of bracelets, and said, "Whose daughter art thou?" She answered, "I am Rē běk'ah, the daughter of Běth u'el." Ē'lī ē'zēr then worshipped the Lord and said, "Blessed be the Lord who hath led me to the house of my master's brethren."

But Rē běk'ah ran home and told everything to her mother. Then Lā'ban, Rē běk'ah's brother, went out and brought Ē'lī ē'zēr into his father's house. They set the table for him, but he would not eat until he had explained his errand. So he told them why he had come, and said, "Now, if you will deal kindly with my master and give him Rē běk'ah to be his son I'saac's wife, tell me." They answered, "The thing proceedeth from the Lord. Take Rē běk'ah and let her be I'saac's wife." The very next morning Ē'lī ē'zēr rose up and returned to his master, taking Rē běk'ah with him. And I'saac brought her into his mother Sā'rah's tent, and she became his wife, and he loved her.

After this, Ā'brā hām gave all his property to his son I'saac, and he died when he was 175 years old, and I'saac buried him beside his wife Sā'rah.

BIBLE VERSES: Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward.

Cast all your care upon Him because He careth for you.—He will fulfill the desire of them that fear Him: He also will hear their cry, and will save them.—Trust in the Lord with all thine heart, and lean not unto thine own understanding.

CATECHISM: Fourth Commandment: Honor thy father and thy mother.—What is meant by this?—We should fear and love God and not despise our parents and superiors, nor provoke them to anger, but honor, serve, obey, love, and esteem them.

HYMN: Where'er I go, whate'er my task,
The counsel of my God I ask,
Who ruleth all things right;
Unless He give both thought and deed,
The utmost pains can ne'er succeed.
And vain must be man's might.

Questions for Review: 1. What care filled the mind of Abraham after Sarah had died and he himself had grown very old?—2. Of whom was Isaac not to take a wife?—3. Why not of the Canaanites?—4. Of whom was Isaac to take a wife?—5. To whom did Abraham entrust this important matter?—6. Who was Eliezer? (Answer: He was a servant whom Abraham had placed over all his other servants, and upon whose faithfulness he could fully depend.)—7. What did Abraham say to Eliezer?—8. What did Eliezer take with him on his journey?—9. Why did he take with him the camels and so many presents? (Answer: It was customary in those countries to offer gifts to the parents of the bride.)—10. To what country did Eliezer go?—11. Where is Mesopotamia? (Answer: Between two large rivers, the Euphrates and the Tigris, far to the north-east of Canaan.)—12. Was not Abraham's original home in Ur of the Chaldees?—13. (Yes, but from there he and his relatives had moved to Mesopotamia before emigrating to Canaan.) To whose city did Eliezer go?—14. Who was Nahor?—15. What was outside of the city?—16. Who came there in the evening to draw water?—17. Where did Eliezer likewise stop with all his servants and camels?—18. And what did he do, in order that among all those damsels he might find the right one?—19. (Yes, Eliezer was a pious man, he did not trust in his own understanding, but in the Lord.) According to what

Scripture verse did he act?—20. And according to what other verse?—21. Whereby was God to let him know which damsel was the right one?—22. Did God hear his prayer?—23. Who came out to the well even before Eliezer had finished speaking to God?—24. What did she do with the pitcher?—25. What did Eliezer say to her when she came up the steps from the well?—26. What did Rebekah answer him?—27. And what did she do at the same time?—28. Who must have felt happy?—29. What presents did he give her?—30. What did he ask her?—31. What did he do when he heard that she was Bethuel's daughter?—32. Meanwhile where had Rebekah gone?—33. Who came out to lead Eliezer into the house?—34. How did Eliezer, when seated at the table, prove himself to be the faithful servant who places his master's affairs above everything else?—35. What answer did Bethuel and Laban give Eliezer when he told them why he had come?—36. On the following morning, how did Eliezer again prove his faithfulness which made him mindful of his master's affairs above everything else?—37. Of what Bible verse does the fidelity and trustworthiness of this servant remind you?—38. And of what commandment does it make you think?—39. Recite the fourth commandment together with its explanation.—40. To whom did Eliezer take Rebekah?—41. Who thus provided a wife for Isaac?—42. Whom, therefore, should we choose to counsel us in all things?—43. In what hymn do we give expression to this thought?—44. In what Bible verse have we learned that God also hears us if in all our needs we earnestly cry to him?—45. To whom did Abraham now give all his property?—46. How old was Abraham when he died?—47. Where did Isaac bury him?

Lesson for the Ninth Sunday after Trinity.

Review Sunday.

The lessons 26—33 are thoroughly to be reviewed.

Lesson for the Tenth Sunday after Trinity.

34. How Jacob Deceived His Father and His Brother.

I'saac and Rē bék'ah had two sons whose names were E'sau and Jā'cob. The two brothers were very different.

From the time of his birth Esau, the first-born, was red and rough all over like a hairy garment; but Jā'cob was smooth. Again, even before they were born God had declared, "The older shall serve the younger."

As the boys grew up, Ē'sau became a hunter and a man of the field, while Jā'cob was a shepherd and dwelt in



the tents. And I'saac loved Ē'sau, but Rē běk'ah loved Jā'cob.

One day Jā'cob was cooking pottage when Ē'sau came in from the field, and being faint, said to Jā'cob, "Feed me with that red pottage." But Jā'cob answered, "Sell me this day thy birthright." And Ē'sau said, "Behold, I am at the point to die, what good shall the birthright do me?" Jā'cob said, "Swear to me this day." So Ē'sau sware to his brother and sold him his birthright. Then Jā'cob gave

him the pottage and Ē'sau ate and drank and went away.
Thus Ē'sau despised his birthright.

When ī'saac had grown old, his eyes were dim so that he could not see. Then it happened one day that he said to Ē'sau, "Go out into the field and take me some venison, make me savory meat, such as I love, and bring it unto me, that I may bless thee before I die." These words were heard by Rē běk'ah and she said to Jā'cob, "Go to the flock and fetch me two young goats, that I may make savory meat for thy father, such as he likes. This thou shalt take unto thy father, that he may eat it, and **bless thee** before his death." Jā'cob hesitated at first, but he finally obeyed his mother and went and got the two young goats for her. Rē běk'ah then made savory meat, put Ē'sau's good clothes upon Jacob and wrapped the skin of the young goats around his hands and neck, where he was smooth. Jā'cob now took the venison in to his father and said, "My father!" ī'saac answered, "Who art thou, my son?" Jā'cob said, "I am Ē'sau, thy first-born son, I have done according to thy words, arise and eat of my venison, and bless me." At first, ī'saac doubted the words of his son, but after he had felt him, he said, "The voice is Jā'cob's voice, but the hands are the hands of Ē'sau." And he sat up, ate and drank, and **blessed Jā'cob** as he would have blessed his first-born son.

Scarcely had Jā'cob gone out from his father when Ē'sau came in from his hunting, prepared savory meat for his father, and brought it in to him. Here he learned that Jā'cob had cunningly defrauded him out of his father's blessing. And he grew very angry and said, "The days of mourning have come for my father, because I will slay my brother."

BIBLE VERSES: This is the will of God that no man go beyond and defraud his brother in any matter because that the Lord is the avenger of all such.—Be ye angry, and sin not; let not the sun go down upon your wrath.

Rest in the Lord, and wait patiently for Him.—Putting away lying, speak every man truth with his neighbor.

CATECHISM: Fourth Commandment: Honor thy father and thy mother.—What is meant by this?—We should fear and love God and not despise our parents and superiors, nor provoke them to anger, but honor, serve, obey, love, and esteem them.—Fifth Commandment.—Thou shalt not kill.—What is meant by this?—We should fear and love God and not hurt nor harm our neighbor in his body, but help and befriend him in every bodily need.

HYMN: What God ordains, that will I do,
 No other wish possessing;
 For if what He ordains ensue,
 How great will be the blessing!

Questions for Review: 1. What were the names of the two sons of Isaac and Rebekah?—2. Which of the two was the first-born?—3. How were the two when compared with each other?—4. In what way were they unlike even at the time of their birth?—5. What had God said about them even before they were born?—6. What did Esau become as he grew up?—7. What was Jacob?—8. Which one of the two, therefore, had chosen the calling of Isaac and Abraham?—9. Still, whom did Isaac love?—10. Who had no liking for the rough and roving life of Esau?—11. Why did she love Jacob?—12. What saying of God concerning her two sons had Rebekah certainly not forgotten?—13. To whom did she most likely talk about this saying at times?—14. From what story can we see that Jacob also liked nothing better than that Esau might some day serve him?—15. Why would Esau not have to serve Jacob?—16. (Certainly, Esau was the first-born.) And what did it mean in those days, to be the first-born?—17. As to the descendants of Abraham, the first-born not only became the head of the house, but who could also be expected to descend from him?—18. (Perhaps Jacob often thought, "How can I secure the right of the first-born, so that I, and not Esau, may become the head of my father's house and inherit the blessing of

the first-born?"') Was it right of Jacob thus to strive after the place of the first-born?—19. Whom should he have trusted to find a way for making him the head of his father's house? (Most certainly, he should have trusted in the Lord and patiently waited for Him.)—20. According to what Bible verse should he have acted?—21. What hymn expresses the thoughts that should have occupied his mind?—22. Instead of this, what did he do to gain the right of the first-born? Relate the story.—23. Is he to be commended for this?—24. What did he thus do with his father?—25. (Yes, he defrauded his father, because for something great and valuable he gave him something small and mean.) What was the small thing he gave him?—26. And what was the great thing he took for it?—27. In what Bible verse did you learn that we should not thus defraud our neighbor?—28. Why did Jacob have Esau swear to him?—29. (Indeed, he wanted to make the bargain sure, so that Esau would not be able to change it later.) For, what must we most scrupulously do with that to which we have sworn?—30. But how must Esau have regarded his birth-right, since he sold it for a mess of pottage?—31. What, therefore, is said about him in this story?—32. (This was a great sin, all the more, because despising his birth-right, he also despised the great blessing which God had promised to the seed of Abraham.) What happened to Isaac when he was old?—33. What did he, therefore, say to Esau one day?—34. To whom, then, would Isaac give the blessing of the first-born?—35. Was he justified in doing so?—36. Why not?—37. (Surely, he must have known what God had said even before the birth of the two sons, namely, that the elder should serve the younger.) So Isaac would choose his own way, and not whose way?—38. Who heard the words which Isaac spoke to his son Esau?—39. What did Rebekah say to Jacob?—40. Who had also sinned now?—41. (Indeed, she should have let God see to it that her favorite son Jacob received the blessing.) Of what Bible verse, therefore, are you here once more reminded?—42. (Rebekah's sin was so much the greater because she also would deceive some one by it.) Whom would she deceive?—43. What did she do to Jacob in order that his father might take him for Esau?—44. And what did Jacob then actually do?—45. How did Jacob deceive his father so shamefully? Relate the story.—46. He who acts in this manner towards his father disregards what commandment?—47. Recite the fourth commandment together with its explanation.—48. And of what Bible verse are you made to think when you hear how Jacob belied his blind father?—49. What did blind Isaac at last really think?—50. What did he, therefore, do with Jacob?—51. But what happened when Jacob had scarcely gone out?—52. What did Esau then learn?—53. How did he become when

he heard this?—54. What did he say to himself in his wrath?—55. What commandment are you reminded of when you hear these words?—56. Recite the fifth commandment and its explanation.—57. And of what Bible verse are you reminded when you hear how Esau grew angry and in his anger threatened to slay his brother?—58. We see from this story, that when people forsake the ways of God and follow the ways of their own choosing they become all the more entangled in sin. What hymn should we remember, therefore, for our entire life?

Lesson for the Eleventh Sunday after Trinity.

35. How Jacob Fled from His Brother, and in His Dream Saw the Heavens Open.

It was told to Rē bék'ah that Ī'sau had threatened to slay his brother. So she said to Jā'cob, "Arise, flee to Lā'ban, my brother, who lives in Hā'ran, and stay with him until thy brother's anger has turned away." Accordingly, Jā'cob arose and fled to Hā'ran in Měs"o pō tā'mi à.

On his way he came to a place where he tarried over night. He stayed out in the field, where he took a stone, put it under his head, and lay down to sleep. And he dreamed:

A ladder stood on the earth, the top of which reached to heaven, and, behold, the angels of God ascending and descending on it. And above it stood the Lord, who said, "I am the God of Ā'bră hăm and ī'saac; the land whereon thou liest, to thee and to thy descendants will I give it. Thy descendants shall be as the dust of the earth, and in thee and in thy descendants shall all the families of the earth be blessed. I will keep thee whithersoever thou goest and will bring thee again into this land."

When Jā'cob awoke out of his sleep, he said, "Surely the Lord is in this place and I knew it not. How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." And Jā'cob set up the stone

for a pillar, poured oil upon the top of it, and vowed, "If God will be with me and bring me back to my father, then the Lord shall be my God, and this pillar shall be God's house." And he called the name of the place Běth'el, which means, house of God.

Jā'cob then went on his journey. At last he came to a well in the field near Hā'rān, and lo, three flocks of



sheep were lying there by it, and Jā'cob asked the shepherds, "Do you know Lā'ban, the son of Nā'hōr?" They answered, "We know him. Behold, there comes Rā'chel, his daughter, with the sheep." Jā'cob immediately went near, rolled the stone from the well's mouth, and watered the sheep of Lā'ban. Then he kissed Rā'chel and told her that he was Rē'běk'ah's son. And she ran and told Lā'ban, who, when he heard it, ran to meet Jā'cob, kissed him, and brought him to his house.

BIBLE VERSES: I remember Thee upon my bed, and meditate on Thee in the night watches.—There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, and keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.

The Lord is merciful and gracious, slow to anger and plenteous in mercy.—Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff, they comfort me.

CATECHISM: First Article: I believe that God....protects me against all danger and guards and keeps me from all evil.

HYMN:

From His throne in heaven
 Where the angels be
 God looks down in mildness
 Every child to see.
 Hears the prayers it offers
 Both by night and day,
 Fatherly He shields it
 Ever on its way.

Questions for Review: 1. Out of what had Jacob defrauded his brother Esau?—2. What did Esau, therefore, threaten to do with his brother?—3. (Yes, Rebekah was now made to feel that after all she had not done well in leading Jacob on to deceive his father.) What did she now say to him, in order to rescue him from the hands of Esau?—4. (Before, she was determined, at any cost, to gain the blessing for Jacob, and now she had to be glad if she could save his life.) For whom, however, must it also have been hard to depart from his father's house?—5. He must have felt that he was being punished for what?—6. Where did Jacob spend his first night, as he fled from home?—7. What may have been the reason that he did not go into the city near by?—8. (To be sure, he feared Esau would follow him and could find him more easily in the city than out in the field.) What did Jacob use as a pillow?—9. Of whom did he most likely think once more before he went to sleep?—10. Only of his home, his father, and especially his mother? Of what did he, most likely, also think?—12. (Indeed, he thought of his sin and of God, too, whom he

had offended by his sin.) For what may he have asked God when the thought of his sin came to him?—12. In what Bible verse did a certain man of God say, at a later time, that he remembered God upon his bed?—13. At all events, what do the true children of God do when they go to bed?—14. Which is your evening prayer?—15. Who can tell me the beautiful evening prayer found in the back part of our catechism?—16. What did Jacob have that night after falling asleep?—17. What did he dream?—18. Consequently, who appeared to Jacob in a dream?—19. What had Jacob by his sin, deserved to receive from God?—20. (To be sure, because every sin merits punishment.) But did God talk to him about His anger and about punishment for Jacob's sin?—21. On the contrary, what did He say to him?—22. God thus confirmed the blessing which had been pronounced upon him; do you remember by whom?—23. God even strengthened the blessing, for He gave him the same promise that He had given to some one else at an earlier time; can you tell me to whom?—24. And what did God add because Jacob was now fleeing from home into a strange land?—25. God thus showed great mercy to Jacob; of what Bible verse does this remind us?—26. What did Jacob say when he awoke from his dream?—27. And what did he do?—28. And what vow did he make to God?—29. With what feeling must Jacob have continued his long journey to the distant land of Mesopotamia?—30. (To be sure, because if a person has remission of sin and is protected by God, he can be cheerful and happy.) What Bible verse says that no evil shall befall us if God is with us?—31. And in what Bible verse is it said that we do not even need to fear if darkness surrounds us?—32. In what hymn do we sing of God as One who fatherly shields each child on its way?—33. Where do you also confess this in the catechism?—34. With what words of the first article do you confess this?—35. To what place did Jacob finally come on his journey?—36. Who had probably rested and prayed at the same well?—37. How many flocks were resting there?—38. What did Jacob ask the shepherds of these flocks?—39. What did they answer him?—40. What did Jacob do when he saw Rachel coming with the sheep?—41. What did he say to Rachel?—42. What did Rachel do at once?—43. What did Laban do?—44. Who, then, had thus far kept His promise to Jacob?—45. (Yes, whatever God promises, He will most surely keep and perform.) In whom should we, therefore, likewise trust with all our heart?

Lesson for the Twelfth Sunday after Trinity.

36. How God Prospered Jacob in a Strange Land, and Safely Brought Him Home Again.

Jā'cob now stayed with Lā'ban and served him as a shepherd of his large flocks. After a month had passed, Lā'ban said to him, "Shouldst thou serve me for naught? Tell me, what shall thy wages be?" Now, Lā'ban had two daughters, the older one was named Lē'ah and the younger Rā'chel. Jā'cob loved Rā'chel and therefore said to Lā'ban, "I will serve thee seven years for Rā'chel, thy younger daughter." But when the seven years were over, Lā'ban deceived Jā'cob and gave him Lē'ah. Jā'cob then served seven years more for Rā'chel. Finally, he served Lā'ban six years and was paid with a share of the herds. The Lord, however, was with Jā'cob. He gave him eleven sons in this strange land, and made him very rich in sheep and cattle.

This made the sons of Lā'ban envious, and Lā'ban also was less friendly toward Jā'cob than heretofore. And God appeared unto Jā'cob and said to him, "Return unto the land of thy fathers; I will be with thee." So Jā'cob took all that he had and fled without telling Lā'ban anything about it. When it was told to Lā'ban that Jā'cob had fled, he pursued him. But God said to Lā'ban in a dream, "Take heed to thyself that thou speak not to Jā'cob except in a friendly way." So Laban bade his daughters an appropriate farewell and let Jā'cob depart in peace.

When Jā'cob had come to the borders of Cā'nāan, he sent messengers before him to Ē'sau and bade them say to him, "Let me find favor in thy sight." The messengers returned to Jā'cob and said, "Ē'sau cometh to meet thee, and with him four hundred men." Then Jā'cob was greatly afraid and prayed to the Lord, saying, "**Lord, I am not worthy of the least of all the mercies, and of all the truth, which Thou hast showed unto Thy servant;** for with nothing

but my staff I passed over this Jôr'dan, and now I am become two companies. Deliver me from the hand of my brother Ē'sau." And for a long time he wrestled with God in prayer.

When Ē'sau came, Jā'cob went to meet him, and bowed himself to the ground seven times. But Ē'sau ran to meet him, and fell on his neck, and kissed him. And



Jā'cob had picked out valuable gifts for Ē'sau, but Ē'sau would not take them, for he had enough of everything. Jā'cob, however, urged him to take the gifts until he did so.

Ē'sau now returned home, while Jā'cob slowly continued on his journey. When he came to Běth'el he built an altar unto the Lord, according to his vow. About that time Rā'chel gave birth to his youngest son, whom he called Běn'jā min. After that he came to I'saac, his father.

When I'saqac was 180 years old he died, and his two sons, Ē'sau and Jā'cob, buried him in the same tomb where Ā'brā hām and Sā'rah were buried.

* * *

BIBLE VERSES: There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.—Be ye kind one to another, tenderhearted, forgiving one another.

Lord, I will not let Thee go, except Thou bless me.—Call upon Me in the day of trouble, I will deliver thee, and thou shalt glorify Me.

CATECHISM: First Article: I believe that God . . . protects me against all danger and guards and keeps me from all evil.—Second Commandment: Thou shalt not take the name of the Lord thy God in vain.—What is meant by this?—We should fear and love God and not curse, swear, conjure, lie, or deceive by His name, but call upon His name in every time of need and worship Him with prayer, praise, and thanksgiving.

HYMN: All depends on our possessing
God's free love and grace and blessing,
Though all earthly wealth depart,
Who for treasure God hath taken,
'Mid the changing world unshaken,
Keeps a free, heroic heart.

Questions for Review: 1. To what land had Jacob come when he fled before his brother Esau?—2. To whose house at Haran in Mesopotamia had he come?—3. What kind of service had he rendered while with Laban?—4. What did Laban say to Jacob after a month had passed by?—5. For whom did Jacob want to serve him seven years?—6. But what did Laban do when the seven years were over?—7. Of what did Jacob probably think when he was thus deceived by Laban?—8. (Yes, thus God often makes man suffer the same evil which he has done to others; He "pays him back in his same coin.") What did Jacob now do that Rachel might become his

wife?—9. How many wives did Jacob thus obtain?—10. Was it God's will, when He instituted marriage, that a man should have more than one wife?—11. Where did God institute marriage?—12. And only how many wives did he then give to Adam?—13. (It was, therefore, contrary to God's will if a man had two wives at the same time.) How many years more did Jacob serve Laban after the two periods of seven years each were ended?—14. What did he get for these six years of service?—15. How many years in all did Jacob then serve Laban?—16. Who was with Jacob in all these years?—17. How could this be noticed?—18. How many sons did God give Jacob during his stay in Mesopotamia?—19. Which one of his sons was born to him by Rachel later, in Canaan?—20. Which promise to Jacob did God thus faithfully keep?—21. Who, however, were not at all pleased to see Jacob, by the blessing of God, growing so rich?—22. How did they become of him?—23. What did Jacob then probably feel like doing?—24. Who finally told him to return home?—25. Where had God already given Jacob the same promise that he now received of Him?—26. What did Jacob now do?—27. To whom had he not said anything about his intentions?—28. Why do you suppose he fled secretly?—29. What did Laban do when it was told him that Jacob had fled and taken all his own with him?—30. To whom did Jacob owe it that Laban afterwards talked friendly to him and let him depart in peace?—31. In what Bible verse is it plainly stated that no evil dare befall us, if God does not consent to it?—32. Of whom did Jacob have to think as he drew nearer to the borders of Canaan?—33. (To be sure; his evil conscience was aroused and gave him no rest; thus it is with our sins: we may forget them for a long time, but suddenly they stand before us again and make themselves felt, like a heavy burden.) What did Jacob do when his heart was thus troubled?—34. (Yes, he begged Esau to let him find favor in his sight; that is, again to be friendly disposed toward him.) But did his sending messengers to Esau and asking him for favor quiet his heart?—35. With what message did his men return from Esau?—36. What did Jacob feel in his heart all the more now?—37. Why was his fear so much greater now?—38. What did he do with his herds because he was afraid of Esau? (Answer: He divided them, so that if Esau slew the one division, the other might escape.)—39. But did this quiet the fear of his heart?—40. What did he do at last in his great fear and distress?—41. (That was the only proper thing to do.) What did he say to God?—42. To whom, then, did Jacob give due honor for all his wealth, instead of considering it the product of his own skill?—43. To whom did he also look for protection against

Esau?—44. (Jacob had experienced a great change: heretofore he thought he could accomplish everything by his own craftiness and prudence, but now he saw that he was unable to do anything without the blessing of God.) In what Bible verse did you learn what he now said to God?—45. And did God hear him and show him mercy?—46. What Bible verse did here again prove true?—47. How must Jacob now have gone to meet his brother? (To be sure, with all confidence, because he knew that his old sins were forgiven and that God was with him.)—48. What did Esau also do when he came to Jacob?—49. What did he not even want to accept from Jacob?—50. What Bible verse do you recall on hearing how affectionately these two brothers met and forgave each other?—51. To what place did Jacob go later on?—52. What vow or promise did he there fulfill?—53. For, what did Jacob owe to God, since God had kept His promise so faithfully?—54. On what occasion did Esau and Jacob meet once more?—55. Where did they bury Isaac?—56. Let us also remember that our welfare and good fortune do not depend upon our own wisdom and prudence, but upon what only?—57. In what hymn is this expressed?—58. What, therefore, should we not fail to do, especially when we are in need or danger?—59. In which commandment did you learn this?—60. What is said in the explanation of the second commandment?—61. And what will God also grant unto us if we faithfully call upon Him for it?

Lesson for the Thirteenth Sunday after Trinity.

Review Sunday.

The lessons 34—36 are thoroughly to be reviewed.

Lesson for the Fourteenth Sunday after Trinity.

37. Of Joseph, Jacob's Dearest Son.

Jā'cob had 12 sons. One of them was named Jō'seph. When he was 17 years old, he, together with his brethren, herded the flocks of his father, and whenever his brethren had done anything wrong, he would tell his father about it. Jā'cob, however, loved Joseph more than all his children and had a coat of many colors made for him. When

his brethren saw this, they hated Jō'seph and would not say one friendly word to him.

Moreover, Jō'seph had a **dream** which he told to his brethren, saying, "Hear my dream. I dreamt we were binding sheaves in the field, and my sheaf arose and stood upright, while your sheaves came round about and bowed down before my sheaf." Then his brethren said to him, "Shalt thou become our king and reign over us?" And they hated him the more on account of his dream. Soon afterwards Jō'seph had yet **another dream** which he also related to his brethren. He said, "I dreamt that the sun, the moon, and eleven stars bowed down before me." This dream he also told to his father. But Jā'cob rebuked him and said, "What kind of a dream is this? Shall I, thy mother, and thy brethren come and bow down to thee?" And his brethren envied him, but his father kept the saying in mind.

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BIBLE VERSES: Children, obey your parents in the Lord: for this is right.

Behold, how good and how pleasant it is for brethren to dwell together in unity.—Where envying and strife is, there is confusion and every evil work.—God resisteth the proud, and giveth grace to the humble.

CATECHISM: Fourth Commandment: Honor thy father and thy mother.—What is meant by this?—We should fear and love God....love and esteem them.—Ninth Commandment: Thou shalt not covet thy neighbor's house.—Tenth Commandment: Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his cattle, nor anything that is his.

HYMN: A meek and lowly spirit
Stands high with God above;
The proud shall not inherit
The kingdom of His love.

Questions for Review: . 1. How many sons did Jacob have?—2. How many had been born to him in Mesopotamia?—3. Where had the twelfth one been born?—4. What was the name of the twelfth one?—5. Who had been Benjamin's mother?—6. Rachel had also been the mother of Jacob's favorite son; what was his name?—7. What did Joseph do when he was 17 years old?—8. When he was thus with his brethren, what did he sometimes see his brethren do?—9. (Yes; when his brethren were alone with the flocks, far away from their father, they did not always heed his command, but often did what they pleased.) Which commandment did they thus transgress?—10. Recite the fourth commandment, together with its explanation.—11. Which Bible verse requires the same thing of us?—12. What did Joseph do when he saw that his brethren were doing something wrong and thus disgracing their father?—13. But how did Joseph's brethren feel toward him on this account?—14. By what did Jacob distinguish Joseph from his other sons?—15. Was that a good thing for Joseph?—16. (No, indeed.) How could it easily make him?—17. In which Bible verse did you learn that God will have nothing to do with the proud?—18. In what other verse is this also said?—19. How did Joseph's brethren feel toward him when they saw that their father preferred Joseph to them?—20. By what can we perhaps tell that Joseph's heart really did not keep altogether free from false pride?—21. What was his first dream?—22. To whom did Joseph tell this dream?—23. What did his brethren then say to him?—24. And how did they feel all the more toward him on account of his dream?—25. And what made Joseph's relation toward his brethren still worse?—26. What was his second dream?—27. What would Joseph surely not have done with his dream this time, had his heart been entirely free from false pride?—28. However, this time he not only told his dream to his brethren; to whom did he also relate it?—29. What did his father do with him on account of his dream?—30. And what did he say to Joseph?—31. Still, what did Jacob do with the dream of his son?—32. Why did he probably bear it in mind?—33. (Indeed; he knew from his own experience that dreams are not always without meaning.) Who had once appeared to him in a dream?—34. And had everything come to pass as God had told him in that dream?—35. But how did Joseph's brethren become on account of his dream?—36. This envy, which begrudges others what they have, is, however, a very grave sin; in which commandment does God forbid this sin?—37. What does God say in these two commandments?—38. What Bible verse tells us that every evil work comes of envy?—39. Later on, did something very evil grow out of the envy

of Joseph's brethren?—40. What did their envy prompt them to do with Joseph?—41. (Therefore be on your guard against envy, which begrudges brother, or sister, or neighbor, what they have. Where there is envy, there is confusion and every evil work.) Instead of being envious of each other, how should brothers and sisters, as well as neighbors, live together?—42. In what Bible verse did you learn this?—43. And how should we feel toward others on account of what they may have or own? (Answer: We should feel perfectly generous toward them and take pleasure in seeing them enjoy their possessions.)

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Lesson for the Fifteenth Sunday after Trinity.

38. How Joseph was Sold by His Brethren for Twenty Pieces of Silver.

Not long after these things had happened, Jō'seph's brethren were herding the flocks of their father near Shē'chem. One day Jā'cob said to Jō'seph, "Go and see whether it be well with thy brethren and with the flocks." So Jō'seph went and came to his brethren. When they saw him afar off, they said one to another, "Behold, this dreamer cometh; let us slay him and cast him into a pit and say, 'An evil beast has devoured him. Then we will see what will become of his dreams.'" But **Reu'ben**, the oldest of the brethren, said, "Shed no blood, cast him into this pit;" for he wanted to pull him out again secretly and bring him back to his father. Now, when Jō'seph came to his brethren, they stript him of his coat of many colors, and cast him into the pit in which there was no water at that time. Then they sat down to eat.

When they lifted up their eyes, they saw a company of Ish'mā el ītes" passing by. These were **merchantmen** who were going down to É'gÿpt with loaded camels. And **Jū'dah**, one of the brethren, said, "Let us not slay Jō'seph; for he is our brother. Let us rather sell him." So they drew Jō'seph out of the pit and **sold him** to the Ish'mā el ītes" for 20 pieces of silver. When Reu'ben

returned to his brethren, the merchantmen had already gone far away with Jō'seph. But the brethren killed a goat and dipped Jō'seph's coat in the blood, and sent it to their father, with the message, "This have we found; see whether it be thy son's coat." When Jā'cob saw the coat, he rec-



ognized it, and said, "Yes, it is my son's coat; an evil beast has devoured him. Jō'seph is without doubt torn in pieces." And he mourned for his son many days.

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BIBLE VERSES: Open thy mouth for the dumb in the cause of all such as are appointed to destruction.—We know that all things work together for good to them that love God.

Where envying and strife is, there is confusion and every evil work. Whosoever hateth his brother is a murderer.

CATECHISM: Fourth Commandment: Honor thy father and thy mother.—What is meant by this?—We should fear and love God and not despise our parents and superiors....but....love and esteem them.—Fifth Commandment.—Thou shalt not kill.—What is meant by this?—We should fear and love God and not hurt our neighbor in his body, but....in every bodily need.

HYMN: Ne'er think thyself by **Him forsaken**
 When mid' affliction's furnace-fires,
 While others, to His favors taken,
 Are fed on all that heart desires.
 So much is changed as time goes on,
 And bounds to **each one's** lot are drawn.

Questions for Review: 1. How had Joseph's brethren become of him on account of his dreams?—2. What, however, grows out of envy and strife?—3. In which Bible verse did you learn this?—4. Against what, therefore, can we not guard too carefully?—5. In the case of Joseph's brethren, did confusion and every evil work grow out of their envy?—6. Where, at a certain time, were Joseph's brethren herding the flocks of their father?—7. (Correct; that was very far away from Hebron, where Jacob lived.) Now, what did Jacob do one day, to find out whether it went well with his sons and with the flocks?—8. What, however, did his brethren say when they saw Joseph coming afar off?—9. With what, therefore, must their hearts still have been filled toward Joseph?—10. And what evil thought grew out of their envious heart?—11. (Yes; first they wanted to kill Joseph and cast his lifeless body into a pit, that is, into an empty cistern out in the field, that it might decay there.) And what were they going to say to their poor father?—12. Who once did to his brother what Joseph's brethren wanted to do to him?—13. And with what did they intend to cover their murder?—14. (Yes, with a shameful lie; notice how many evil things come out of a heart filled with envy,—murder, lying, and deceiving an old father.) What did they think would surely not be fulfilled if they put Joseph out of the way?—15. Which one of the brethren, however, took heart and did not agree to their murderous plan?—16. What did he say to his brethren?—17. For whom, therefore, did he open his mouth and plead?—18. Of what Bible verse does that remind you?—19. Why would Reuben have his brethren cast Joseph into the pit alive?—20. What did Joseph's brethren really do with him after he had come to them?—21. And what did they do

after they had cast him into the pit?—22. (We see from this what hard-hearted people they were; their brother lies in the pit, to die there, and they sit down to eat as if nothing had happened.) Out of what did this hard-heartedness and cruelty grow forth, as another “evil work?”—23. In the mean time, which one of the brethren must have left the company of the others?—24. While the brethren were eating, whom did they suddenly see passing by?—25. Why were these merchantmen called Ishmaelites? (Answer: They were descendants of Ishmael, a son of Abraham.)—26. To what land were they going?—27. (True; they carried goods to Egypt and sometimes also dealt in slaves.) What did Judah say to his brethren when he saw the caravan of merchantmen at a distance?—28. What at least, did he want to keep his brothers from becoming?—29. What did they now really do with their brother?—30. For how much did they sell him?—31. How much less was that than the amount for which Judas later betrayed Jesus?—32. To what land did the merchantmen take poor Joseph?—33. What did they intend to do with him there? (Answer: They intended to sell him there at the slave-market, just as cattle are sold.)—34. Had not the brethren of Joseph thus become as much as murderers of him?—35. In which Bible verse have you learned that one may be a murderer even though he has not yet taken any one’s life?—36. So Joseph’s brethren, out of envy, had not only broken the fourth, but also which commandment?—37. Recite the fourth and fifth commandments together with their explanations?—38. Who had returned too late to hinder the sale of Joseph?—39. What did Joseph’s brethren now do to hide their grave sin from their father?—40. What message did they send to their poor old father?—41. What did Jacob say when he saw the coat?—42. (O what pain that surely must have caused the father!) What is expressly said about Jacob at the close of our story?—43. How may one or the other of the brethren after all have felt when they saw the great anguish of their father?—44. (Indeed, the one or the other of them probably felt sorry and regretted that they had sold Joseph.) Of what Bible verse, however, must we think in order that we may understand why God permitted good and pious Joseph to be sold into slavery?—45. (Yes; even that Joseph was taken to Egypt and sold there as a slave, afterwards proved to be for the good, not only of Joseph, but of his father’s whole family.) Of what hymn would we like to remind Joseph, now that he is being led away into Egyptian slavery?

Lesson for the Sixteenth Sunday after Trinity.

39. How Joseph was Humbled and Imprisoned.

The Īsh'mā el ītēs" brought Jō'seph down to Ē'gŷpt and sold him to Pōt'īphar, an important officer of Phā'raōh, the Ē gŷp'tian king. But God was with Jō'seph, and prospered him in everything. When Pōt'īphar noticed this, he made him overseer over his entire house. From that time on God blessed Pōt'īphar for Jō'seph's sake. But Pōt'īphar's wife was a wicked woman and tried to entice Jō'seph to commit a great sin. He, however, resisted her and said, "**How can I do this great wickedness, and sin against God?**" The woman then became very angry, twisted the whole story and told Pōt'īphar that Jō'seph had tried to disgrace her. This kindled the wrath of Pōt'īphar, and he put Jō'seph into prison.

But the Lord was with Jō'seph in **prison** also and gave him favor in the sight of the keeper of the prison. So this officer placed him over all the other prisoners. Once two of Phā'raōh's officers, the chief of the **butlers** and the chief of the **bakers**, were put into the same prison where Jō'seph was kept. During one night, these two men had each a peculiar dream. Jō'seph, however, interpreted their dreams to them and his interpretation proved true. Soon afterwards Phā'raōh restored the chief of the butlers to his office. Jō'seph had said to the chief butler, "Remember me when it shall be well with thee, and mention me to Phā'raōh, that he may deliver me out of this prison; for I have done nothing wrong." However, the chief of the butlers did not remember Jō'seph, but forgot him so that Jō'seph remained in prison.

* * *

BIBLE VERSES: My son, if sinners entice thee, consent thou not.—Blessed are the pure in heart; for they shall see God.

All the days of thy life have God in thy mind and take heed that thou never consent to sin nor transgress the commandments of the Lord our God.—Mark the perfect man, and behold the upright: for the end of that man is peace.—Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass.

CATECHISM: First Commandment: Thou shalt have no other gods before me.—What is meant by this?—We should fear, love, and trust God above all things.—The Conclusion of the Commandments: But He promises grace and every blessing to all who keep these commandments; therefore, we should love and trust in Him and gladly do according to His commandments.

HYMN: Give to the winds thy fears,
Hope and be **undismayed**;
 God hears thy sighs and counts thy tears,
 God shall lift up thy head.
 Through waves and clouds and storms
 He gently clears thy way:
 Wait thou His time, so shall this **night**
 Soon end in joyous day.

Questions for Review: 1. To whom had the brethren of Joseph sold him?—2. To what country did the Ishmaelites take him?—3. To whom did they sell him there?—4. Who was Potiphar?—5. Who was Pharaoh?—6. (True; all Egyption kings were called “Pharaoh.”) What was Joseph now in Potiphar’s house?—7. (O how hard that must have seemed to him: once the favorite son in his father’s house and now a low slave in a strange land!) And had he done anything wicked so that he deserved such misery?—8. What question, therefore, must often have risen in his heart?—9. (Very likely; he would often ask himself, “Why did God allow me to be sold into slavery, though I have done nothing wicked?”) But how did he remain in slavery, in spite of his living among so many wicked people?—10. Who, therefore, was with him?—11. And what did God do?—12. Who also noticed this?—13. For this reason, what did he do with Joseph?—14. And what did God do with Potiphar for Joseph’s sake?—15. What hope may have entered Joseph’s heart when God was blessing him so abundantly?—16. (Very probably; he would say to himself, “Since God thus blesses me, He will also, some day, bring me home again to my father.”) Instead of bringing him home, however, to what place did he allow him to be

taken?—17. What kind of a woman was Potiphar's wife?—18. And what did this wicked woman try to do with Joseph?—19. Who was it in the garden of Eden that tempted Eve?—20. And what did Adam and Eve do when they were tempted?—21. What, however, did Joseph do when Potiphar's wife tried to entice him to sin?—22. What did he say to her?—23. What, then, would Joseph not do at any price?—24. Whom did he have in mind, so that he was kept from yielding to temptation?—25. What Bible verse do you recall here?—26. And of what commandment must you think in this connection?—27. What do you read in the explanation of the first commandment?—28. And what does it mean to fear God? (Answer: It means, to have God in mind always, so that we do not consent to sin.)—29. Was it easy for Joseph to resist that temptation?—30. Why was it hard for him?—31. (Yes, because he had to say to himself, "If I do not give in to Potiphar's wife, she may take revenge on me.") However, he did not yield to her, because he cared less about losing her favor than whose?—32. What kind of people sometimes want to tempt you to sin?—33. Of what Bible verse must you think when sinners entice you?—34. But is it only the wicked people that entice you to do wrong?—35. Where does a bad thought sometimes rise and endeavor to make you do what is not right?—36. What, however, must you not do when an evil thought rises in your heart?—37. And even if obeying God's command should at first cause you great harm, what must you not do, at any price?—38. To what place was Joseph at the time forced to go because he refused to sin against God?—39. For, what did Potiphar's wife do when Joseph would not give in to her?—40. And what did Potiphar, without making any further inquiries, do with Joseph?—41. (O that added immeasurably to Joseph's disgrace: now he had not only been sold as a slave in a strange land, but was even cast into prison, as if he were a dangerous criminal.) Would it seem strange if he had thought himself forsaken by the Lord?—42. However, had God forgotten pious Joseph?—43. By what could Joseph, even in prison, see that God had not forgotten him?—44. Over whom did the keeper of the prison place Joseph?—45. For what must Joseph thus have learned to trust in God?—46. (Yes, he felt sure that God would help him at last, and restore him to honor.) This sure hope he did not give up even after who had forgotten him?—47. Where does the catechism speak of such trust in God?—48. Where else in the "First Part"?—49. What do you read in the conclusion of the commandments about trusting in God?—50. What must we also do, if we are pious and evil befalls us?—51. In what Bible verse are we admonished thus to trust in God?—52. What hymn encourages

us to cherish such hope in God's help?—53. What Bible verse states expressly that the end of the upright man is sure to turn out well?

Lesson for the Seventeenth Sunday after Trinity.

40. How Joseph was Exalted and Made Lord of All Egypt.

Two years later, Phā'raōh also had a **dream**. This is what he dreamt: He stood on the brink of the Nile River, and saw seven fat and handsome kine come up out of the water and feed in the reed-grass. Following these, he saw seven lean and ugly kine come up out of the water. They ate up the seven fat and handsome kine, but stayed as lean as they had been before. Phā'raōh then awoke, but soon fell asleep again and dreamt a second time. He saw seven well-filled ears of grain grow up out of **one** stalk. After that he also saw seven withered and empty ears of grain come up out of a single stalk. These seven withered ears swallowed up the seven good, well-filled ears, but remained as withered and empty as before. Then Phā'raōh awoke, he sent for all the magicians and wise men of Égypt and told them his dreams. However, there was none that could tell him what they meant. So Phā'raōh was greatly troubled.

Then it was that the **chief butler** thought of Jō'seph and said to Phā'raōh, "When I and the chief baker were in prison, we both had a dream in one night; and there was with us a young Hebrew who told us the meaning of our dreams, and everything came to pass as he said it would. On hearing this Phā'raōh at once sent for **Jō'seph** and told him his dreams. When Jō'seph had heard them, he said, "The two dreams of Phā'raōh both mean the same thing; God shows Phā'raōh what He is about to do. The seven fat kine and the seven good ears are seven years of plenty. The seven lean kine and the seven withered ears are seven years of famine. Behold, seven years of plenty will come

throughout all the land of E'gýpt, and after that seven years of famine; then there will be great distress. Now let Phā'raōh look for a wise and discreet man and set him over the land of E'gýpt, and have him take and gather the fifth part of all the grain in the seven years of plenty, so that food may be in store for the seven years of famine."

The words of Jō'seph pleased Phā'raōh, and he said,



"Since God has shown thee all this, there is no man so discreet and wise as thou; therefore thou shalt be over my house. Behold, I have set thee over all E'gýpt, and according to thy word shall all my people be ruled." Then Phā'raōh took his signet ring from his own hand and put it on Jō'seph's. He also arrayed him in vestures of fine linen, and put a gold chain about his neck. Then he made him to ride in the king's chariot, and they cried out before him, "Bow the knee!"

And everything came to pass as Jō'seph had predicted. So in the seven years of plenty he laid up grain in abundance, even as the sand of the sea. But when the seven years of famine came, Jō'seph opened the store-houses and sold grain to the Égyp'tians. The famine, however, was great also in other lands, and people came to Égypt, to buy grain of Jō'seph.



BIBLE VERSES: Thou shalt guide me with Thy counsel,
and afterward receive me to glory.

We know that all things work together for good to them that love God.—The Lord of hosts is wonderful in counsel and excellent in working.

CATECHISM: The Conclusion of the Commandments:
What does God say of all these commandments?—He says: "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the

third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me and keep My commandments."—What is meant by this? —God threatens to punish all who transgress these commandments, therefore we should fear His wrath, and do nothing against such commandments. But He promises grace and every blessing to all who keep these commandments; therefore, we should love and trust in Him and gladly do according to His commandments.

HYMN: To God 'tis such a little matter
 To alter anyone's estate,—
 Make poor the rich, his riches scatter,
 Or make the poor both rich and great.
 Yea, God, whose wondrous works we know,
 Can lift us up or bring us low.

Questions for Review: 1. What two men had also been cast into the prison at the time when Joseph was its overseer?—2. What did they both have in one night?—3. Who told them the meaning of their dreams?—4. And how did everything come to pass?—5. The chief baker was hanged; but what was done with the chief butler?—6. Who, two years later, also had two such strange dreams?—7. What did he dream first?—8. What did he dream next?—9. Now, the Egyptians believed dreams to be full of meaning: for whom did Pharaoh, therefore, send as soon as morning was come?—10. What were they to do?—11. But what could they not do?—12. How was Pharaoh on this account?—13. (Yes; for it might be that God had something important to tell him through this dream.) Who now thought of Joseph?—14. Correct; God Himself quickened his memory, because, to whose rescue would God now finally come?—15. What, therefore, did the chief butler say to Pharaoh?—16. Why did he call Joseph a Hebrew? (Answer: Because the people to which Joseph belonged were called Hebrews.)—17. For whom did Pharaoh now send at once?—18. And what did he do when Joseph stood before him?—19. Then what did Joseph do?—20. What did Joseph say of the meaning of, the two dreams; did each dream have a separate meaning, or did both mean the same thing?—21. What did he say was meant by the seven fat kine and the seven well-filled ears?—22. What, on the contrary, by the seven lean kine and the seven withered ears?—23. What was first to come over all Egypt?—24. And what was to come

then?—25. What advice did Joseph, therefore, give to Pharaoh?—26. What did Pharaoh answer when he had heard this interpretation of his dream?—27. And what did he do with Joseph at once?—28. What else did he do with him then?—29. What did they cry out before Joseph?—30. To what position had God thus raised Joseph?—31. God had indeed led him in a strange and wonderful way, but how did His way finally end?—32. What Bible verse speaks of this?—33. Did Joseph's deep humiliation then according to God's counsel, work for him good or evil?—34. In what Bible verse do we say that, according to God's will, all things, including trouble and misfortune, must work together for our good?—35. But only to what kind of people must all things work together for good? Think of the Bible verse!—36. Did Joseph then love God?—37. (Certainly, he loved Him so much that in Potiphar's house he could not sin against Him and that amid all the misery into which God led him he never let God pass out of his mind.) And what trust did Joseph place in God, even when God seemed entirely to have forgotten him?—38. Where in the catechism does God require us to place such trust in Him as was shown by Joseph?—39. Where else does the first part of the catechism demand this of us?—40. For, what does the conclusion of the commandments, together with its explanation, say?—41. What does God there promise to all who keep His commandments?—42. And what are we to do even when for a long time we can see nothing of this grace and blessing?—43. (To be sure, we are to trust that God will after all grant us grace and every blessing, if not in time, then certainly in eternity.) For, in what Bible verse is it said that He will at last receive us into glory?—44. (If we only fear, love, and trust in God above all things, as Joseph did, He Himself will take care of the rest.) But can God raise us up after we have been down in the depths of distress for a long time?—45. (Most assuredly; as the Almighty, He can do wonders if it be good and salutary for us.) What hymn expresses this truth?—46. To what words, in particular, do I refer?—47. Had Joseph interpreted Pharaoh's dreams correctly?—48. For, what came first in Egypt?—49. What did Joseph do in the seven years of plenty?—50. What seven years came after the seven plenteous ones?—51. What could Joseph do now?—52. To whom did he sell the grain?—53. But to whom also?—54. Why also to people of other lands?—Yes, in this way God, through Joseph, kept many thousands of people from starving.

Lesson for the Eighteenth Sunday after Trinity.

41. Joseph's Brethren Come to Egypt for the First Time.

The famine also raged in the land of Cā'nāan. So when Jā'cob heard that there was grain for sale in Ē'gýpt, he said to his sons, "Go down to Ē'gýpt and buy grain for us, that we may live." So the brethren went down. But Běn'ja min, their youngest brother, was not allowed to go with them, because Jā'cob, his father, was afraid some mishap might befall him.

Now when the brethren came to Jō'seph, they bowed down before him. They did not know Jō'seph, but he knew them and thought of his dreams. However, he made himself strange unto them and said, "Whence come ye?" They answered, "From the land of Cā'nāan to buy food. We are twelve brethren, the sons of one man. The youngest is at home with our father, and one is not. Joseph, however, pretended not to believe them, and spoke roughly with them, saying, "Ye are spies, and to see the nakedness of the land are ye come." Then he put them all into prison. On the third day he had them brought before him again and said, "Let one of you stay bound in your prison house. The rest of you may go home with the grain, and bring your youngest brother unto me. Thus shall I know whether ye speak the truth."

The brethren then said to one another, "We are verily guilty concerning our brother; therefore is this distress come upon us." They did not know that Jō'seph understood their words. But he understood all they said and turned about from them and wept. When he came to them again, he had Sím'ę on bound before their eyes and put into prison again. Then Jō'seph commanded his steward, saying, "Fill the men's sacks with grain, and put each man's money into his sack." The steward did so.

The brethren now returned home to their father and

told him all that had befallen them. When they emptied their sacks each one found his bundle of money in the top of his sack. Then they were all afraid and Jā'cob said to them, "Me have ye bereaved of my children. Jō'seph is not, Sīm'ēon is not, and ye will also take Běn'ja min away: all these things are against me. But Běn'ja min shall not go down with you; for if any mishap befall him on the way, ye shall bring down my gray hairs with sorrow to the grave."

* * *

BIBLE VERSES: I acknowledge my transgressions: and my sin is ever before me.

There is no peace, saith the Lord, unto the wicked.—Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

CATECHISM: Fourth Petition: Give us this day our daily bread.—What is meant by this?—God gives daily bread indeed without our prayer even to all the wicked; but we pray in this petition that He would lead us to acknowledge and receive our daily bread with thanksgiving.

HYMN: Yea, as I live, Jehovah saith,
I do not wish the sinner's death,
But that he turn from error's ways,
Repent and live through endless days.

Questions for Review: 1. What years came in Egypt after the seven years of plenty?—2. What had Joseph done in the seven plenteous years?—3. What, therefore, could he do now in the seven years of famine?—4. But did he sell grain only to the Egyptians?—5. What extended also over other lands?—6. Of what were the people to be reminded by the famine?—7. (Yes, of the truth that all work is in vain unless God lets His blessing rest upon it.) Of what petition in the Lord's Prayer are you prompted to think here?—8. Which is the fourth petition?—9. Whom do we ask in this petition to give us our daily bread?—10. What happens to us if God does not give us our daily bread?—11. In which article do we confess that it is God who gives us our daily bread?—12. What is said there in the explanation of the first article?—13. To what land Intermediate—I

did the great famine also extend?—14. What did Jacob, therefore, say to his sons?—15. What did they then do?—16. How many brethren went down?—17. Whom would their father not allow to go with them?—18. Why did he not allow Benjamin to go with them?—19. Whose fate may have helped to make Jacob so anxious about Benjamin?—20. To whom were the brethren taken in Egypt?—21. Why were they led to Joseph?—22. What did they do when they came before him?—23. What was fulfilled then without their being aware of it?—24. For, what did Joseph dream when he was yet at home with his father?—25. Who, indeed, thought of those dreams at once?—26. How did it happen that Joseph had to think of the dreams, while his brethren were in no way reminded of them?—27. But how did he make himself unto his brethren?—28. Why did he make himself strange unto them?—29. What did he ask them?—30. What did they answer him?—31. Of whom did the brethren think when he said, "and one is not"?—32. What, however, did Joseph answer them?—33. What did he then do with them?—34. How long did they all have to stay in prison?—35. What did Joseph say to his brethren on the third day?—36. What did the brethren then say one to another?—37. What did they not have on account of their sinning so grievously against Joseph?—38. (True: sin allowed them no rest and no peace.) In which Bible verse is it said, that the wicked have no peace?—39. Had Joseph's brethren, in the mean time, grown any better?—40. What did they now do with their sin? (Answer: They acknowledged and confessed it one to another.)—41. Of what Bible verse are you here reminded?—42. What did they know they had deserved for their sin?—43. What Bible verse teaches that God has sin followed by punishment?—44. It is a bad thing for us to commit sin; but in what case will our sins not end in our being condemned?—45. (True, if we acknowledge our sins and feel sorry for them.) What hymn speaks of this?—46. Who was glad that his brethren acknowledged their sins and confessed them one to another?—47. What did he have to do for joy?—48. (Quite correct; though Joseph may also have wept because he was reminded of how his brethren had sold him as a slave, he wept mainly for joy when he noticed that they felt sorry for what they had done.) Who, of course, did not know that Joseph had understood everything?—49. For in what language had they spoken one to another?—50. And in what language had Joseph conversed with them?—51. What did Joseph do with Simeon when he again appeared before his brethren?—52. What did he command his steward to do?—53. What did the nine brethren do then?—54. To whom did they relate everything when they had arrived

at their home?—55. On arriving home what did each one find in his sack?—56. How were they all then?—57. Why were they afraid? (Answer: They were afraid that if they came to Egypt again, it might be said they had stolen the money, or had not paid for the grain the first time.)—58. What words of lamentation came from the lips of Jacob when Simeon had not returned with the others, and when they said that Benjamin would also have to go with them the next time?—59. But what did he add at once with regard to Benjamin?

Lesson for the Nineteenth Sunday after Trinity.

42. Joseph's Brethren Come to Egypt for the Second Time.

When they had eaten up the grain, Jā'cob said to his sons, "Go down to Égypt again and buy some food for us." They answered, "If thou wilt send our brother with us we will go down." But Jā'cob would not consent to that. Then Jū'dah spoke to his father, saying, "Let Bēn'jā min go with us: I will be surety for him, and if I do not bring him back to thee, I will bear the blame forever." Jā'cob now gave his consent and said, "If it must be so, take him along. And God Almighty give you mercy before the man, that he may release unto you your other brother and Bēn'jā min." So the brethren went down to Égypt and took along presents for Jō'seph, as well as the money they had found in their sacks.

When Jō'seph saw his brethren and Bēn'jā min with them, he said to his steward, "Bring the men into my house; they shall dine with me at noon." The brethren were afraid, thinking it was on account of the money that they were to come into Jō'seph's house; but the steward said to them, "Fear not, I had your money." And he brought Sím'ēon out to them, and led them into the house of Jō'seph, his master.

When Jō'seph walked in they brought him presents and bowed down to the earth before him. Jō'seph greeted

them pleasantly and said, "Is your father well; is he yet alive?" They answered, "Our father is yet alive and he is well." Then Jō'seph saw Běn'jā min, his brother, and said, "Is this your youngest brother? God be gracious unto thee, my son!" But no sooner had he said this then he hastened away and went into his chamber and wept. After he had washed his face, he returned to his brethren, had them seated at the table according to their ages, and said to the servants, "Set on bread!" But Běn'jā min's mess was five times as much as any of the others.

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BIBLE VERSES: Render not evil for evil, or railing for railing: but contrariwise, bless; knowing that ye are thereunto called, that ye should inherit a blessing.

Be ye kind one to another, tender-hearted, forgiving one another.

CATECHISM: Fifth Petition: Forgive us our trespasses, as we forgive those who trespass against us.—What is meant by this?—We pray in this petition that our Father in heaven would not look upon our sins, nor, on account of them, deny our prayers; for we are not worthy of anything we ask, neither have we deserved it; but that He would grant us all through grace; for we sin much every day and deserve nothing but punishment. And we on our part will heartily forgive and readily do good to those who sin against us.

HYMN: To him who hath offended thee
Fail not both meek and kind to be,
Forgive him heartily, and know
God often deals with thee just so.

Questions for Review: 1. What did Jacob say to his sons when the grain was eaten?—2. What answer did they give him?—3. What, however, would Jacob not consent to do?—4. When had he already declared that he would not let Benjamin go with them?—5. Which one of his sons now spoke up?—6. What had this same Judah proposed to his brethren after they had cast Joseph into the pit?—7. Did

he now propose to do anything evil?—8. What, on the contrary, did he say to his father?—9. What did Jacob after all finally consent to do?—10. For what did he say?—11. And what did he add?—12. What did the brethren now do?—13. What did they take with them?—14. Why do you think they took presents with them for Joseph?—15. Why did they also take back the money which they had found in their sacks?—16. What did Joseph say to his steward when he saw his brethren?—17. Why, however, did the brethren think they were being led into Joseph's house?—18. Who then spoke words of encouragement to them?—19. For, what did he say to the brethren?—20. By what else did the steward make them feel encouraged?—21. What did they do when Joseph walked in?—22. Of what must Joseph then have thought again?—23. How did he greet his brethren this time?—24. Of what Bible verse are you hereby reminded?—25. Joseph would now have had the best opportunity to take revenge on his brethren; but what did not even enter his mind?—26. On the contrary, according to what Bible verse did he deal with his brethren?—27. Where, in the catechism, do you promise that you also will not take revenge on those who sin against you?—28. For, what do you add in the fifth petition?—29. (Correct; that is a promise that you make to God.) What do you there promise to do, prompted by gratitude toward God who forgave you your sins?—30. What, therefore, does Dr. Luther say at the conclusion of the explanation?—31. What did Joseph ask his brethren after he had greeted them pleasantly?—32. What question did he ask them when he saw Benjamin?—33. And what did he say to Benjamin?—34. What did Joseph do as soon as he had said this?—35. What did he order to be done when he returned to his brethren?—36. What must have surprised the brethren when they were seated at the table?—37. How was Benjamin preferred to the others?—38. Why was he thus preferred?—39. (True, he was the youngest, but he was given such preference chiefly because Joseph and he had the same mother—Rachel—and thus were full brothers.) Is it an easy thing to forgive so heartily as Joseph forgave his brethren?—40. (We must, therefore, remember how often God has patience with us and how He forgives us even the gravest sins; then it will be easier for us to forgive those who sin against us.) What hymn speaks of this?

Lesson for the Twentieth Sunday after Trinity.

43. Joseph Makes Himself Known to His Brethren.

After they had eaten, Jō'seph commanded the steward of his house, saying, "Fill the men's sacks with food and put every man's money in his sack's mouth, and put my



silver cup in the sack of the youngest." The servant did according to these orders. On the following day, early in the morning, the men started for home. But when they were just outside of the city, not yet far off, Jō'seph told his steward to follow after them, and the steward said to the men, "Why have ye rewarded evil for good and stolen my lord's cup? He with whom it is found, shall be my master's bondman." The men at once took down their

sacks and opened them, from the oldest to the youngest, that the steward might search them all; and, behold, the cup was found in Běn'jā min's sack. Then they rent their clothes, and returned to the city. When they had again entered the house of Jō'seph, they fell to the ground before him. And Jō'seph said to them, "Why have ye done this? He with whom the cup was found, shall be my bondman. As for the rest of you, ye may return to your father." Then Jū'dah said, "Oh my lord, let me speak a word. My father's life is bound up in the life of this boy. If I return home and the lad is not with us, we shall bring down the gray hairs of our father with sorrow to the grave. I became surety for the lad; therefore let me be thy bondman, but let the lad return to our father."

Then Jō'seph could no longer refrain himself; he wept aloud and said, "**I am Jō'seph, your brother**, whom ye sold into Ē'gýpt; doth my father yet live?" But his brethren could not answer him, for they were troubled at his presence. Jō'seph, however, spoke kindly to them, saying, "Come near to me, and be not angry with yourselves that ye sold me hither. For it was **God** who sent me hither, that He might preserve your life." And Jō'seph kissed all his brethren. Then he said to them, "Haste ye, go to your father and bring him down to Ē'gýpt; I will nourish you all, for there are yet to be five years of famine." And Jō'seph gave them many presents, and wagons, and provisions for the way.

* * *

BIBLE VERSES: If ye forgive men their trespasses, your Heavenly Father will also forgive you.

Render not evil for evil, or railing for railing: but contrariwise, bless; knowing that ye are thereunto called, that ye should inherit a blessing.—He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.

CATECHISM: Fifth Petition: And forgive us our trespasses, as we forgive those who trespass against us.—What is meant by this?—We pray in this petition that our Father in heaven would not **look upon** our sins, nor, on account of them, **deny** our prayer; for we are not **worthy** of anything we ask, neither have we **deserved** it; but that He would grant us all through **grace**; for we sin much every day and deserve nothing but **punishment**. And we on our part will heartily forgive and readily do good to those who sin against us.

HYMN: Father, unto Thee I fly,
 As Thy child appealing.
 No one else on earth have I
 Who can grant me healing.

Questions for Review: 1. Why did Joseph act so sternly toward his brethren when they came to Egypt the first time?—2. What did he, therefore, do with one of his brethren?—3. What did he demand of the others?—4. How did Joseph conduct himself toward his brethren when they came to him the second time?—5. For which one of his brethren did he show special preference?—6. Was the trial of Joseph's brethren to end now?—7. In regard to what did he wish to try them yet particularly?—8. (Most assuredly; he wished to see how they would conduct themselves toward Benjamin.) He wished to learn, in particular, whether they would leave Benjamin in trouble as they had left some one else—whom?—9. What command did Joseph, therefore, give to his steward?—10. And what did the brethren then do early the next morning?—11. But what did Joseph do when they were just outside of the city?—12. What did the steward say to the brethren when he overtook them?—13. What did the brethren do at once?—14. Why did they themselves at once open their sacks?—15. (To be sure; they were confident that the cup would not be found with them.) Nevertheless, where did the steward find it?—16. What did the brethren then do in their consternation?—17. (Yes, tore a rent in their outer garment. With them, that was the sign of great sorrow and violent grief.) And what were they found to do now?—18. What did they do this time also, when they appeared before Joseph?—19. But how did he act toward them now?—20. What did he say?—21. Of whom must all the brethren have thought when they heard these words?—22. Which one of the brethren then spoke up?—23. Why just he, Judah?—24. What

did he say to Joseph?—25. What did he mean with the expression that they would "bring their father's gray hairs with sorrow to the grave?"—26. What, then, was Judah willing to do, in order that the aged father might by all means get Benjamin back again of whom he thought so much?—27. And what had that same Judah once done with Joseph?—28. (Yes, at that time he regarded neither the anguish of Joseph nor the sorrow of his father, and now he is willing to go into slavery himself, so that at any cost his father may be spared the dreaded loss of Benjamin.) Did the brethren then stand the test to which Joseph subjected them?—29. What, therefore, could Joseph no longer do?—30. What, on the contrary, did he do?—31. What did he say?—32. But how were the brethren in his presence?—33. Why were they troubled and afraid?—34. What, however, did Joseph say to them?—35. Was it God then, who had sent Joseph to Egypt?—36. (Yes, the brethren, indeed, sold Joseph and thereby committed a grave sin; but God used their sin to carry out His plans.) We learned a Bible verse about the wonderful ways of God; who still remembers it?—37. What did Joseph finally do with his brethren to let them know that he had no ill will toward them?—38. So Joseph had done what is also demanded of us in which Bible verse?—39. And in which other one?—40. In which petition do we say that we will also do as Joseph did?—41. Recite the fifth petition together with its explanation?—42. In what words do we there promise to forgive after the example of Joseph?—43. What did Joseph give his brethren to take along on the way?—44. For whom do you think these wagons and presents were intended?—45. How must the brethren have gone home this time?—46. Why could they go home so happy?—47. Yes, but what above everything else must have been the reason for their going home so happy? (Answer: Their brother Joseph had forgiven them.)—48. In what case, however, would they not have obtained Joseph's forgiveness?—49. (It therefore depends upon this, that one acknowledges his sins, forsakes them, and becomes a new man.) In what Bible verse is it said that only they shall be shown mercy who confess their sin?—50. What, therefore, must we also do when we have sinned?—51. (To be sure; we must confess our sin and fly to our Heavenly Father, that He may grant us forgiveness.)—What may we say to Him then? Think of a certain hymn!—(Yes, if we thus pray to God, we too shall receive forgiveness.)

Lesson for the Twenty-first Sunday after Trinity.

44. Joseph Cares for His Father in Egypt.

Now when the brethren came to their father Jā'cob they told him, "Joseph is yet alive, and he is ruler over all the land of E'gýpt." But Jā'cob, their father, believed them not. However, when he saw the wagons and the presents, his spirit revived, and he said, "Jō'seph, my son,



is yet alive; I will go and see him before I die." So Jā'cob went down to E'gýpt with his sons and daughters, and with all that he had. On the way, however, God said to him, "Fear not to go down into E'gýpt; for I will there make thee a great nation."

When Jō'seph heard that his father was coming he made ready his chariot and went out to meet him. And when he saw him, he fell on his neck and wept there a good

while. But Jā'cob said, "Now let me die, since I have seen thy face, and know that thou art yet alive."

Jō'seph now gave his father and his brethren of the best land in É'gýpt and had them live in the land of Gō'shen. There Jā'cob continued to live for 17 years, so that he reached the age of 147 years. Before he died he blessed all his sons. To Jū'dah he said, "The scepter shall not depart from Jū'dah, nor the ruler's staff from between his feet, until the Prince of Peace come, and unto Him shall the obedience of the people be." When Jā'cob had died, Jō'seph and his brethren mourned a long time. After that they brought his body to Cā'nāan and buried it at the side of his fathers.

When Jō'seph's brethren saw that their father was dead, they were afraid of Jō'seph, because they thought he might now want to punish them. But Jō'seph said to them, "Fear not; ye meant evil against me, but God meant it for good." And he spoke kindly unto them.

* * *

BIBLE VERSES: To requite your parents, that is good and acceptable before God.

We know that all things must work together for good to them that love God.—Bless the Lord, O my soul, and forget not all His benefits.—The Lord is wonderful in counsel, and excellent in wisdom.

CATECHISM: Fourth Commandment: Honor thy father and thy mother.—What is meant by this?—We should fear and love God and not despise our parents and superior, but.....love and esteem them.—Fifth Petition: Forgive us our trespasses, as we forgive those who trespass against us.—What is meant by this?—We pray in this petition that our Father in heaven would not look upon our sins....who sin against us.

HYMN:

Whoso but lets his God direct him
And always hopes in Him alone,
The Lord will wondrously protect him
In ev'ry need and sadness known.
He never builds his house on sand
Who lets the Lord Most High command.

Questions for Review: 1. What did the brethren tell their father when they came home?—2. What did he have to see before he believed them?—3. What happened to his spirit when he saw the wagons and the presents, thus realizing that Joseph was yet alive?—4. What does that mean, "his spirit revived?" (Answer: The aged Jacob felt as if he were young once more, and wanted to live.)—5. How did he exclaim in the joy and youthfulness of his spirit?—6. And what did he then do at once?—7. Whom did he take along?—8. (That was quite a long procession; Jacob's family alone consisted of 70 souls, and besides there were the many man-servants and maid-servants, together with their children.) What did God say to Jacob on the way?—9. What did Joseph do when he heard that his father was coming?—10. And what did he do when he saw him?—11. What, however, did Jacob say?—12. What land in Egypt did Joseph set apart as a dwelling-place for his father and his brethren?—13. Why just the land of Goshen?—14. (True; it was the best land for people who were shepherds, because it contained very good pasture for the cattle. Joseph thought, "The very best is but good enough for my father;" no doubt, he thought of all the good which in former years his affectionate father had bestowed upon him.) What did he want to do with it now?—15. What Bible verse tells us thus to requite our parents?—16. Which commandment did Joseph, in this manner, most beautifully fulfill?—17. Which is the fourth commandment together with its explanation?—18. How many years did Jacob continue to live in Egypt?—19. How many years old was he when he died?—20. Before dying what did Jacob do with his sons?—21. Upon whom did he pronounce a blessing that is especially remarkable?—22. Which are the words of that blessing?—23. What do these words mean: "The scepter shall not depart from Judah, nor the ruler's staff from between his feet?" (Answer: The descendants of Judah were to be rulers in Israel.)—24. (Correct; the scepter and the staff in ancient times were the marks of kings.) How long were the descendants of Judah to rule in Israel?—25. In whom did the Prince of Peace appear?—26. What did Joseph and his brethren do when Jacob, their father, had died?—27. Where did they bury his body?—28. In what place in Canaan?—29. What did the brethren think Joseph might want to do after their father was dead?—30. But

what did Joseph say to them?—31. (Yes, he thought no more of their sin, but only of the loving kindness of God, who had ordained everything so wonderfully.) For whose good was it that Joseph had been sold into Egypt?—32. In what Bible verse have you learned that to those who love God all things, even the things that are hardest to bear, must work together for good?—33. And of what other passage must you think when you see, from the life of Joseph, how wonderfully God rules and ordains everything?—34. (I can not but think that Joseph praised and thanked God for this.) Of what Bible verse does this remind you?—35. And when you see that Joseph in all his need trusted in God, and that God so wonderfully helped him, what are you to learn of this?—36. (Indeed, we are to learn of Joseph that real trust in God, which both in good and evil days depends upon Him alone, firmly believing that He leads us in the right way. “Who trusts in God builds well indeed, and shall not want in times of need.”) What hymn would admonish us to have such trust in God?

Lesson for the Twenty-second Sunday after Trinity.

Review Sunday.

The lessons 37—44 are thoroughly to be reviewed.

Lesson for the Twenty-third Sunday after Trinity.

Review Sunday.

The lessons 26—33 are thoroughly to be reviewed.

Lesson for the Twenty-fourth Sunday after Trinity.

Review Sunday.

The lessons 34—36 are thoroughly to be reviewed.

Lesson for the Twenty-fifth Sunday after Trinity.

Review Sunday.

Review in general lessons 26—44.

When there are more than twenty-five Sundays after Trinity, the lessons of the Epiphany Season are to be used. On the Festival of the Reformation it would be well to consider the Reformation in the Sunday school. It is also to be recommended that a special Mission Sunday be observed.

Part I.

The Ten Commandments.

The Introduction.

I AM THE LORD THY GOD.

The First Commandment.

Thou shalt have no other gods before me.

What is meant by this?

We should fear, love and trust in God above all things.

The Second Commandment.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

What is meant by this?

We should fear and love God and not curse, swear, conjure, lie or deceive by His name, but call upon His name in every time of need and worship Him with prayer, praise and thanksgiving.

The Third Commandment.

Remember the Sabbath day to keep it holy.

What is meant by this?

We should fear and love God and not despise preaching and His Word, but deem it holy and gladly hear and learn it.

The Fourth Commandment.

Honor thy father and thy mother, that it may be well with thee, and thou mayest live long on the earth.

What is meant by this?

We should fear and love God and not despise our parents and superiors, nor provoke them to anger, but honor, serve, obey, love and esteem them.

The Fifth Commandment.

Thou shalt not kill.

What is meant by this?

We should fear and love God and not hurt nor harm our neighbor in his body, but help and befriend him in every bodily need.

The Sixth Commandment.

Thou shalt not commit adultery.

What is meant by this?

We should fear and love God and live chaste and pure in words and deeds, and husband and wife each love and honor the other.

The Seventh Commandment.

Thou shalt not steal.

What is meant by this?

We should fear and love God, and not take our neighbor's money or property, nor get it by false wares or false dealing, but help him to improve and protect his property and living.

The Eighth Commandment.

Thou shalt not bear false witness against thy neighbor.

What is meant by this?

We should fear and love God, and not falseiy belie, betray, backbite nor slander our neighbor, but excuse him, speak well of him and put the best construction on all he does.

The Ninth' Commandment.

Thou shalt not covet thy neighbor's house.

What is meant by this?

We should fear and love God and not craftily seek to gain our neighbor's inheritance or home, nor get it by a show of right, but help and serve him in keeping it.

The Tenth Commandment.

Thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his cattle, nor anything that is his.

What is meant by this?

We should fear and love God and not estrange, force or entice away from our neighbor, his wife, servants or cattle, but urge them to stay and do their duty.

The Conclusion of the Commandments.

What does God say of all these commandments?

He says: "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me and keep My commandments."

What is meant by this?

God threatens to punish all who transgress these commandments, therefore we should fear His wrath, and do nothing against such commandments. But He promises grace and every blessing to all who keep these commandments; therefore, we should love and trust in Him and gladly do according to His commandments.

Part II.

The Creed.

The First Article.

Of Creation.

I believe in God the Father Almighty, Maker of heaven and earth.

What is meant by this?

I believe that God has made me, together with all creatures; that He has given and still preserves to me my body and soul, eyes, ears, and all my members, my reason, and all my senses; also clothing and shoes, meat and drink, house and home, wife and child, land, cattle and all my goods; that He richly and daily provides me with all that I need for this body and life, protects me against all danger, and guards and keeps me from all evil; and all this, purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me; for all which I am in duty bound to thank and praise, to serve and obey Him. This is most certainly true.

The Second Article.

Of Redemption.

And in Jesus Christ His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

What is meant by this?

I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord; who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver, but with His holy, precious blood and with His innocent sufferings and death; in order that I might be His own, live under Him in His kingdom and serve Him in everlasting righteousness, innocence and blessedness, even as He is risen from the dead, lives and reigns to all eternity. This is most certainly true.

The Third Article.

Of Sanctification.

I believe in the Holy Ghost; the holy Christian Church, the Communion of Saints; the Forgiveness of sins; the Resurrection of the body; and the Life everlasting. Amen.

What is meant by this?

I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with His gifts and sanctified and preserved me in the true faith; even as He calls, gathers, enlightens and sanctifies the whole Christian Church on earth and preserves it in union with Jesus Christ in the one true faith; in which Christian Church He daily and richly forgives me and all believers all our sins, and at the last day will raise up me and all the dead, and will grant me and all believers in Christ everlasting life. This is most certainly true.

Part III.

The Lord's Prayer.

The Introduction.

Our Father who art in heaven.

What is meant by this?

God would hereby tenderly invite us to believe that He is truly our Father and we are truly His children, so that we may ask Him with all cheerfulness and confidence, as dear children ask of their dear father.

The First Petition.

Hallowed be Thy name.

What is meant by this?

The name of God is indeed holy in itself; but we pray in this petition that it may be hallowed also among us.

How is this done?

When the Word of God is taught in its truth and purity and we as the children of God lead holy lives, in accordance with it; this grant us, dear Father in heaven! But he that teaches and lives otherwise than the Word of God teaches, profanes the name of God among us; from this preserve us, Heavenly Father!

The Second Petition.

Thy kingdom come.

What is meant by this?

The kingdom of God comes indeed of itself, without our prayer; but we pray in this petition that it may come also to us.

How is this done?

When our Heavenly Father gives us His Holy Spirit, so that by His grace we believe His Holy Word and live godly, here in time, and in heaven forever.

The Third Petition.

Thy will be done on earth, as it is in heaven.

What is meant by this?

The good and gracious will of God is done indeed without our prayer; but we pray in this petition that it may be done also among us.

How is this done?

When God defeats and hinders every evil counsel and purpose, which would not let us hallow God's name nor let His kingdom come, such as the will of the devil, the world, and our own flesh; but strengthens and keeps us steadfast in His Word and in faith unto our end. This is His gracious and good will.

The Fourth Petition.

Give us this day our daily bread.

What is meant by this?

God gives daily bread indeed without our prayer even to all the wicked; but we pray in this petition that He would lead us to acknowledge and receive our daily bread with thanksgiving.

What is meant by "daily bread"?

All that belongs to the wants and support of the body, such as meat, drink, clothing, shoes, house, home, land, cattle, money, goods, a pious spouse, pious children, pious servants, pious and faithful rulers, good government, good weather, peace, health, order, honor, good friends, trusty neighbors and the like.

The Fifth Petition.

And forgive us our trespasses, as we forgive those who trespass against us.

What is meant by this?

We pray in this petition that our Father in heaven would not look upon our sins, nor, on account of them, deny our prayer; for we are not worthy of anything we ask, neither have we deserved it; but that He would grant us all through grace; for we sin much every day and deserve nothing but punishment. And we on our part will heartily forgive and readily do good to those who sin against us.

The Sixth Petition.

And lead us not into temptation.

What is meant by this?

God indeed tempts no one; but we pray in this petition that God would guard and keep us, that the devil, the world and our flesh may not deceive us, nor lead us into disbelief, despair and other shameful sin and vice; and though we be thus tempted, that we may still in the end overcome and hold the victory.

The Seventh Petition.

But deliver us from evil.

What is meant by this?

We pray in this petition, as the sum of all, that our Father in heaven would deliver us from all manner of evil—in body and soul, property and honor — and at last, when the hour of death shall come, grant us a blessed end and graciously take us from this vale of sorrow to Himself in heaven.

Conclusion.

For Thine is the kingdom and the power and the glory for ever and ever. Amen.

What is meant by this?

That I should be sure that these petitions are acceptable to our Father in heaven, and are heard by Him; for He Himself has commanded us so to pray and has promised to hear us. Amen, Amen, that is, yea, yea; it shall be so.

Part IV.

The Sacrament of Holy Baptism.

What is Baptism?

Baptism is not simply water, but it is the water comprehended in God's command, and connected with God's Word.

What is that Word of God?

That which Christ, our Lord, says in the last chapter of Matthew: "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

What benefits does Baptism confer?

It works forgiveness of sins, delivers from death and the devil, and gives everlasting salvation to all who believe what the words and promises of God declare.

Which are those words and promises of God?

Those which Christ, our Lord, says in the last chapter of Mark: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

How can water do such great things?

It is not water indeed that does it, but the Word of God, which is in and with the water, and faith which trusts this Word of God in the water. For without the Word of God the water is simply water, and no baptism. But with the Word of God, it is a baptism, that is a gracious water of life and a washing of regeneration in the Holy Ghost; as St. Paul says, Titus 3:5—8:

"According to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost; which He shed upon us

abundantly through Jesus Christ, our Savior; that, being justified by His grace, we should be made heirs according to the hope of eternal life. This is a faithful saying."

What does such baptizing with water signify?

It signifies that the old Adam in us should, by daily sorrow and repentance, be drowned and die, with all sins and evil lusts; and again a new man daily come forth and arise, who shall live before God in righteousness and purity forever.

Where is this written?

St. Paul says. Rom. 6:4: "We are buried with Christ by baptism into death; that like as He was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Part V.

The Sacrament of the Altar.

What is the Sacrament of the Altar?

It is the true body and blood of our Lord Jesus Christ, under the bread and wine, instituted by Christ Himself for us Christians to eat and to drink.

Where is this written?

The holy Evangelists, Matthew, Mark, and Luke, together with St. Paul, write thus:

"Our Lord Jesus Christ, in the night in which He was betrayed, took bread; and when He had given thanks, He brake it and gave it to His disciples, saying, Take, eat; this is My Body, which is given for you; this do in remembrance of Me."

"After the same manner, also, when He had supped, He took the cup, and when He had given thanks, He gave it to them, saying, Drink ye all of it; this cup is the New Testament in My Blood, which is shed for you and for many, for the remission of sins; this do, as often as ye drink it, in remembrance of Me."

Of what use is such eating and drinking?

It is shown us by these words: "Given and shed for you, for the remission of sins;" namely, that in the Sacrament forgiveness of sins, life and salvation are given us through these words. For where there is forgiveness of sins, there is also life and salvation.

How can bodily eating and drinking do such great things?

It is not the eating and drinking indeed that does it, but the words which stand here: "Given and shed for you, for the remission of sins." These words, together with the bodily eating and drinking, are the chief thing in the Sacrament; and he that believes these words, has what they say and mean, namely the forgiveness of sins.

Who then receives this Sacrament worthily?

Fasting and bodily preparation are indeed a good outward discipline; but he is truly worthy and well prepared, who has faith in these words: "Given and shed for you, for the remission of sins." But he who believes not these words, or doubts, is unworthy and unprepared; for the words, "For you," require truly believing hearts.

The Order of the Sunday School.

1. Teachers and classes shall assemble and sing a hymn from the hymn book of the Sunday school.

2. Then shall be sung or said:

Superintendent: O Lord, open Thou my lips.

School: And my mouth shall show forth Thy praise.

Superintendent: Make haste, O God, to deliver me.

School: Make haste to help me, O Lord.

Superintendent: Glory be to the Father, and to the Son, and to the Holy Ghost.

School: As it was in the beginning, is now, and ever shall be, world without end. Amen. Hallelujah.

3. **Prayer:** Almighty and Everlasting God, Who dost will that not one of these little ones should perish, and hast sent Thine only Son to seek and to save that which was lost, and through Him hast said, Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God: Most heartily we beseech Thee so to bless and govern the children of Thy Church, by Thy Holy Spirit, that they may grow in grace and in the knowledge of Thy Word; protect and defend them against all danger and harm, giving Thy holy Angels charge over them; through Jesus Christ our Lord. Amen.

4. A part of the catechism may now be said.

Superintendent: Let us now recite the First Part of the Catechism.

Superintendent: Of what does the First Part of the Catechism treat?

School: The First Part of the Catechism treats of the Ten Commandments.

Superintendent: Recite the Introduction.

School: I am the Lord, thy God.

Superintendent: Recite the First Commandment.

School: Thou shalt have no other gods before me.

Superintendent: What is meant by this?

School: We should fear, love, and trust in God above all things. . . .

(The Sunday following the Second Part may be said, and so forth. Occasionally the catechism text without the explanation may be said. Pupils of the primary and intermediate departments may use their catechisms. It will be well for the superintendent to recite the catechism with the pupils, and closely to notice the pronunciation and emphasis.)

5. The superintendent shall now tell the story for the day, using the biblical picture. In making his practical application of the story he shall refer to the Bible verses, catechism, and hymn as given in the lesson for the day.

6. Each teacher shall now take charge of his class. The story as told by the superintendent shall be read aloud by the class, each child having a copy of these Lesson Helps at hand. In the primary department the teacher may read the lesson himself, provided his pupils are not yet able to do so. After the reading of the lesson he shall review the lesson of the previous Sunday, using the questions for review as given at the close of each lesson. The Bible verses, catechism references, and hymn shall be recited by each child in turn.

7. Teachers and classes shall again assemble and sing a hymn from the hymn book of the Sunday school.

8. **Prayer:** O Lord God, Heavenly Father, Who by the blessed light of Thy divine Word hast led us to the knowledge of Thy Son: We most heartily beseech Thee so to replenish us with the grace of Thy Holy Spirit, that we may ever walk in the light of Thy truth, and rejoicing with sure confidence in Christ our Savior, may in the end be brought unto everlasting salvation; through the same, Thy Son, our Lord. Amen.

The Lord's Prayer.

The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with us all. Amen.

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